Namo tassa bhagavato arahato sammāsambuddhassa

Majjhimanikāye

Majjhimapaṇṇāsapāḷi

1. Gahapativaggo

1. Kandarakasuttaṃ

1. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ. Atha kho pesso [peyo (ka.)] ca hatthārohaputto kandarako ca paribbājako yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā pesso hatthārohaputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Kandarako pana paribbājako bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ [sārāṇīyaṃ (sī. syā. kaṃ pī.)] vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho kandarako paribbājako tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhagavantaṃ etadavoca – ''acchariyaṃ, bho gotama, abbhutaṃ, bho gotama, yāvañcidaṃ bhotā gotamena sammā bhikkhusaṅgho paṭipādito! Yepi te, bho gotama, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ – seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho paṭipādito. Yepi te, bho gotama, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti – seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho paṭipādito''ti.

2. ''Evametaṃ, kandaraka, evametaṃ, kandaraka. Yepi te, kandaraka, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādesuṃ – seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Yepi te, kandaraka, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti – seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito.

''Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā. Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṅghe sekkhā santatasīlā santatavuttino nipakā nipakavuttino; te catūsu [nipakavuttino catūsu (sī.)] satipaṭṭhānesu suppatiṭṭhitacittā [supaṭṭhitacittā (sī. pī. ka.)] viharanti. Katamesu catūsu? Idha, kandaraka, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassa''nti.

3. Evaṃ vutte, pesso hatthārohaputto bhagavantaṃ etadavoca – ''acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva supaññattā cime, bhante, bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā sokaparidevānaṃ [sokapariddavānaṃ (sī. pī.)] samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya. Mayampi hi, bhante, gihī odātavasanā kālena kālaṃ imesu catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharāma. Idha mayaṃ, bhante, kāye kāyānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; citte cittānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ; dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ. Acchariyaṃ, bhante,

abbhutaṃ, bhante! Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanañhetaṃ, bhante, yadidaṃ manussā; uttānakañhetaṃ, bhante, yadidaṃ pasavo. Ahañhi, bhante, pahomi hatthidammaṃ sāretuṃ. Yāvatakena antarena campaṃ gatāgataṃ karissati sabbāni tāni sāṭheyyāni kūṭeyyāni vaṅkeyyāni jimheyyāni pātukarissati. Amhākaṃ pana, bhante, dāsāti vā pessāti vā kammakarāti vā aññathāva kāyena samudācaranti aññathāva vācāya aññathāva nesaṃ cittaṃ hoti. Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanañhetaṃ, bhante, yadidaṃ manussā; uttānakañhetaṃ, bhante, yadidaṃ pasavo''ti.

4. ''Evametaṃ, pessa, evametaṃ, pessa. Gahanañhetaṃ, pessa, yadidaṃ manussā; uttānakañhetaṃ, pessa, yadidaṃ pasavo. Cattārome, pessa, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, pessa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto; idha pana, pessa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto [sītibhūto (sī. pī. ka.)] sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ, pessa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādhetī''ti?

''Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto, ayaṃ me puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati – ayameva [ayaṃ (sī. syā. kaṃ. pī.)] me puggalo cittaṃ ārādhetī''ti.

5. ''Kasmā pana te, pessa, ime tayo puggalā cittaṃ nārādhentī''ti? ''Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti – iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti – iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ [sukhakāme dukkhapaṭikkūle (sī. pī.)] ātāpeti paritāpeti – iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā [viharati. iminā (sī. syā. kaṃ. pī.)] viharati; so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti – iminā [viharati. iminā (sī. syā. kaṃ. pī.)] me ayaṃ puggalo cittaṃ ārādheti. Handa, ca dāni mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā''ti. ''Yassadāni tvaṃ, pessa, kālaṃ maññasī''ti. Atha kho pesso hatthārohaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

6. Atha kho bhagavā acirapakkante pesse hatthārohaputte bhikkhū āmantesi – ''paṇḍito, bhikkhave, pesso hatthārohaputto; mahāpañño, bhikkhave, pesso hatthārohaputto. Sace, bhikkhave, pesso hatthārohaputto muhuttaṃ nisīdeyya yāvassāhaṃ ime cattāro puggale vitthārena vibhajissāmi [vibhajāmi (sī. pī.)], mahatā atthena saṃyutto abhavissa. Api ca, bhikkhave, ettāvatāpi pesso hatthārohaputto mahatā atthena saṃyutto''ti. ''Etassa, bhagavā, kālo, etassa, sugata, kālo, yaṃ bhagavā ime cattāro puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī''ti. ''Tena hi,

bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī''ti. ''Evaṃ, bhante''ti kho te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca –

7. ''Katamo ca, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo acelako hoti muttācāro hatthāpalekhano [hatthāvalekhano (syā. kaṃ.)] naehibhaddantiko natiṭṭhabhaddantiko [naehibhadantiko, natiṭṭhabhadantiko (sī. syā. kaṃ. pī.)]; nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyati; so na kumbhimukhā paṭiggaṇhāti na kaḷopimukhā [khaḷopimukho (sī.)] paṭiggaṇhāti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārinī; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko…pe… sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti…pe… sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti…pe… sattāhikampi āhāraṃ āhāreti – iti evarūpaṃ aḍḍhamāsikaṃ pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti; kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhānamanuyutto, kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti [passa ma. ni. 1.155 mahāsīhanādasutte]; sāyatatiyakampi udakorohanānuyogamanuyutto viharati – iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto.

8. ''Katamo ca, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto.

9. ''Katamo ca, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ [sandhāgāraṃ (ṭīkā)] kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhañjitvā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhati, avasesena vacchako yāpeti. So evamāha – 'ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, (ettakā assā haññantu yaññatthāya) [( ) natthi sī. pī. potthakesu], ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā'ti [parihiṃ satthāya (ka.)]. Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

10. ''Katamo ca, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, bhikkhave, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā

devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – 'sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya, mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

11. ''So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya – iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. So bījagāmabhūtagāmasamārambhā paṭivirato hoti, ekabhattiko hoti rattūparato virato vikālabhojanā; naccagītavāditavisūkadassanā paṭivirato hoti; mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti; uccāsayanamahāsayanā paṭivirato hoti; jātarūparajatapaṭiggahaṇā paṭivirato hoti; āmakadhaññapaṭiggahaṇā paṭivirato hoti; āmakamaṃsapaṭiggahaṇā paṭivirato hoti; itthikumārikapaṭiggahaṇā paṭivirato hoti; dāsidāsapaṭiggahaṇā paṭivirato hoti; ajeḷakapaṭiggahaṇā paṭivirato hoti; kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti; hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti; khettavatthupaṭiggahaṇā paṭivirato hoti; dūteyyapahiṇagamanānuyogā paṭivirato hoti; kayavikkayā paṭivirato hoti; tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti; ukkoṭanavañcananikatisāciyogā [sāviyogā (syā. kaṃ. ka.) sāci kuṭilapariyāyo] paṭivirato hoti; chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti [passa ma. ni. 1.293 cūḷahatthipadopame].

''So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti; evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

12. ''So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

''So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite

pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

13. ''So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296 cūḷahatthipadopame] iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti, byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

''So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

14. ''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – 'amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

15. ''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

16. ''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So 'idaṃ dukkha'nti yathābhūtaṃ pajānāti. 'Ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti. 'Ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti. 'Ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. 'Ime āsavā'ti

yathābhūtaṃ pajānāti. ‘Ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So attantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kandarakasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Aṭṭhakanāgarasuttaṃ

17. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake [veḷuvagāmake (syā. kaṃ. ka.)]. Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṃ anuppatto hoti kenacideva karaṇīyena. Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro taṃ bhikkhuṃ etadavoca – ‘‘kahaṃ nu kho, bhante, āyasmā ānando etarahi viharati? Dassanakāmā hi mayaṃ taṃ āyasmantaṃ ānanda’’nti. ‘‘Eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake’’ti. Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tīretvā yena vesālī yena beluvagāmako yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.

18. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca – ‘‘atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti?

‘‘Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti.

‘‘Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti?

19. ‘‘Idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi paṭhamaṃ jhānaṃ abhisaṅkhataṃ abhisañcetayitaṃ. Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

20. ‘‘Puna caparaṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ… pe… dutiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho dutiyaṃ jhānaṃ

abhisaṅkhataṃ abhisañcetayitaṃ… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho tatiyaṃ jhānaṃ abhisaṅkhataṃ abhisañcetayitaṃ…pe… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu sukhassa ca pahānā …pe… catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘idampi kho catutthaṃ jhānaṃ abhisaṅkhataṃ abhisañcetayitaṃ… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ [catutthiṃ (sī. pī.)]. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena [abyāpajjhena (sī. syā. pī.), abyāpajjena (ka.) aṅguttaratikanipātaṭīkā oloketabbā] pharitvā viharati. So iti paṭisañcikkhati – ‘ayampi kho mettācetovimutti abhisaṅkhatā abhisañcetayitā. Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito…pe… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. So iti paṭisañcikkhati – ‘ayampi kho upekkhācetovimutti abhisaṅkhatā abhisañcetayitā. Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’ntntti pajānāti. So tattha ṭhito… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ayampi kho ākāsānañcāyatanasamāpatti abhisaṅkhatā abhisañcetayitā. Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito…pe… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ayampi kho viññāṇañcāyatanasamāpatti abhisaṅkhatā abhisañcetayitā. Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito…pe… anuttaraṃ yogakkhemaṃ anupāpuṇāti.

‘‘Puna caparaṃ, gahapati, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati – ‘ayampi kho ākiñcaññāyatanasamāpatti abhisaṅkhatā abhisañcetayitā. Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhamma’nti pajānāti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti. No ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī’’ti.

21. Evaṃ vutte, dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca – ‘‘seyyathāpi, bhante ānanda, puriso ekaṃva nidhimukhaṃ gavesanto sakideva ekādasa nidhimukhāni adhigaccheyya; evameva kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva [sakiṃ deva (ka.)] ekādasa amatadvārāni alatthaṃ bhāvanāya. Seyyathāpi, bhante, purisassa agāraṃ ekādasadvāraṃ, so tasmiṃ

agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthiṃ kātuṃ; evameva kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthiṃ kātuṃ. Imehi nāma, bhante, aññatitthiyā ācariyassa ācariyadhanaṃ pariyesissanti, kimaṅgaṃ [kiṃ (sī. pī.)] panāhaṃ āyasmato ānandassa pūjaṃ na karissāmī''ti! Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputtakañca vesālikañca bhikkhusaṅghaṃ sannipātetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi, ekamekañca bhikkhuṃ paccekaṃ dussayugena acchādesi, āyasmantañca ānandaṃ ticīvarena acchādesi, āyasmato ca ānandassa pañcasatavihāraṃ kārāpesīti.

Aṭṭhakanāgarasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Sekhasuttaṃ

22. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. Tena kho pana samayena kāpilavatthavānaṃ [kapilavatthuvāsīnaṃ (ka.)] sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ [anajjhāvutthaṃ (sī. syā. kaṃ. pī.)] samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho kāpilavatthavā sakyā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho kāpilavatthavā sakyā bhagavantaṃ etadavocuṃ – ''idha, bhante, kāpilavatthavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ [acirakāritaṃ hoti (syā. kaṃ. ka.)] anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Taṃ, bhante, bhagavā paṭhamaṃ paribhuñjatu. Bhagavatā paṭhamaṃ paribhuttaṃ pacchā kāpilavatthavā sakyā paribhuñjissanti. Tadassa kāpilavatthavānaṃ sakyānaṃ dīgharattaṃ hitāya sukhāyā''ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho kāpilavatthavā sakyā bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena navaṃ santhāgāraṃ tenupasaṅkamiṃsu; upasaṅkamitvā sabbasanthariṃ santhāgāraṃ [sabbasanthariṃ santhataṃ (ka.)] santharitvā āsanāni paññapetvā udakamaṇikaṃ upaṭṭhapetvā telappadīpaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho kāpilavatthavā sakyā bhagavantaṃ etadavocuṃ – ''sabbasanthariṃ santhataṃ, bhante, santhāgāraṃ, āsanāni paññattāni, udakamaṇiko upaṭṭhāpito, telappadīpo āropito. Yassadāni, bhante, bhagavā kālaṃ maññatī''ti. Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena santhāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi, bhagavantaṃyeva purakkhatvā. Kāpilavatthavāpi kho sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdiṃsu, bhagavantaṃyeva purakkhatvā. Atha kho bhagavā kāpilavatthave sakye bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ ānandaṃ āmantesi – ''paṭibhātu taṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekho pāṭipado [paṭipado (syā. kaṃ. ka.)]. Piṭṭhi me āgilāyati; tamahaṃ āyamissāmī''ti. ''Evaṃ, bhante''ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā.

23. Atha kho āyasmā ānando mahānāmaṃ sakkaṃ āmantesi – ''idha, mahānāma, ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

24. ''Kathañca, mahānāma, ariyasāvako sīlasampanno hoti? Idha, mahānāma, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Evaṃ kho, mahānāma, ariyasāvako sīlasampanno hoti.

''Kathañca, mahānāma, ariyasāvako indriyesu guttadvāro hoti? Idha, mahānāma, ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ

asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā…pe… jivhāya rasaṃ sāyitvā…pe… kāyena phoṭṭhabbaṃ phusitvā…pe… manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho, mahānāma, ariyasāvako indriyesu guttadvāro hoti.

‘‘Kathañca, mahānāma, ariyasāvako bhojane mattaññū hoti? Idha, mahānāma, ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti – ‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya. Iti purāṇañca vedanaṃ paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. Evaṃ kho, mahānāma, ariyasāvako bhojane mattaññū hoti.

‘‘Kathañca, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti? Idha, mahānāma, ariyasāvako divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti, pāde pādaṃ accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti.

25. ‘‘Kathañca, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti? Idha, mahānāma, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Hirimā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā. Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā [bahū sutā (?)] honti dhātā [dhatā (sī. syā. kaṃ. pī.)] vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu. Satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā. Paññavā hoti, udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Evaṃ kho, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti.

26. ‘‘Kathañca, mahānāma, ariyasāvako catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī? Idha, mahānāma, ariyasāvako vivicceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ…pe… dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati; sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā…pe… catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, mahānāma, ariyasāvako catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī.

27. ‘‘Yato kho, mahānāma, ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa

adhigamāya. Seyyathāpi, mahānāma, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā tānāssu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya – 'aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyu'nti, atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evameva kho, mahānāma, yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

28. ''Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, ayamassa paṭhamābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā.

''Sa kho so, mahānāma, ariyasāvako imaṃye anuttaraṃ upekkhāsatipārisuddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate…pe… yathākammūpage satte pajānāti, ayamassa dutiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā.

''Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayamassa tatiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā.

29. ''Yampi [yampi kho (ka.)], mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmiṃ; yampi, mahānāma, ariyasāvako indriyesu guttadvāro hoti, idampissa hoti caraṇasmiṃ; yampi, mahānāma, ariyasāvako bhojane mattaññū hoti, idampissa hoti caraṇasmiṃ; yampi, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti, idampissa hoti caraṇasmiṃ; yampi, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmiṃ; yampi, mahānāma, ariyasāvako catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, idampissa hoti caraṇasmiṃ.

''Yañca kho, mahānāma, ariyasāvako anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati, idampissa hoti vijjāya; yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate…pe… yathākammūpage satte pajānāti, idampissa hoti vijjāya. Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya.

''Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno itipi caraṇasampanno itipi vijjācaraṇasampanno itipi.

30. ''Brahmunāpesā, mahānāma, sanaṅkumārena gāthā bhāsitā –

'Khattiyo seṭṭho janetasmiṃ, ye gottapaṭisārino;
Vijjācaraṇasampanno, so seṭṭho devamānuse'ti.

''Sā kho panesā, mahānāma, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsitā no

dubbhāsitā, atthasaṃhitā no anatthasaṃhitā, anumatā bhagavatā''ti.

Atha kho bhagavā uṭṭhahitvā āyasmantaṃ ānandaṃ āmantesi – ''sādhu sādhu, ānanda, sādhu kho tvaṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekhaṃ pāṭipadaṃ abhāsī''ti.

Idamavocāyasmā ānando. Samanuñño satthā ahosi. Attamanā kāpilavatthavā sakyā āyasmato ānandassa bhāsitaṃ abhinandunti.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Potaliyasuttaṃ

31. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yenaññataro vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā [ajjhogahetvā (sī. syā. kaṃ.), ajjhogāhitvā (pī. ka.)] aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Potaliyopi kho gahapati sampannanivāsanapāvuraṇo [pāpuraṇo (sī. syā. kaṃ.)] chattupāhanāhi [chattupāhano (ka.)] jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena so vanasaṇḍo tenupasaṅkami; upasaṅkamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho potaliyaṃ gahapatiṃ bhagavā etadavoca – ''saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā''ti. Evaṃ vutte, potaliyo gahapati ''gahapativādena maṃ samaṇo gotamo samudācaratī''ti kupito anattamano tuṇhī ahosi. Dutiyampi kho bhagavā…pe… tatiyampi kho bhagavā potaliyaṃ gahapatiṃ etadavoca – ''saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā''ti. ''Evaṃ vutte, potaliyo gahapati gahapativādena maṃ samaṇo gotamo samudācaratī''ti kupito anattamano bhagavantaṃ etadavoca – ''tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvaṃ gahapativādena samudācarasī''ti. ''Te hi te, gahapati, ākārā, te liṅgā, te nimittā yathā taṃ gahapatissā''ti. ''Tathā hi pana me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā''ti. ''Yathā kathaṃ pana te, gahapati, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā''ti? ''Idha me, bho gotama, yaṃ ahosi dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādī anupavādī ghāsacchādanaparamo viharāmi. Evaṃ kho me [evañca me (syā.), evaṃ me (ka.)], bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā''ti. ''Aññathā kho tvaṃ, gahapati, vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hotī''ti. ''Yathā kathaṃ pana, bhante, ariyassa vinaye vohārasamucchedo hoti? Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hotī''ti. ''Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī''ti. ''Evaṃ, bhante''ti kho potaliyo gahapati bhagavato paccassosi.

32. Bhagavā etadavoca – ''aṭṭha kho ime, gahapati, dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti. Katame aṭṭha? Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo; dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ; saccavācaṃ [saccaṃ vācaṃ (syā.)] nissāya musāvādo pahātabbo; apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā; agiddhilobhaṃ nissāya giddhilobho pahātabbo; anindārosaṃ nissāya nindāroso pahātabbo; akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo; anatimānaṃ nissāya atimāno pahātabbo. Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattantī''ti. ''Ye me [ye me pana (syā. ka.)], bhante, bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhu me, bhante, bhagavā ime aṭṭha dhamme vitthārena [vitthāretvā (ka.)] vibhajatu anukampaṃ upādāyā''ti. ''Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī''ti. ''Evaṃ, bhante''ti kho potaliyo gahapati bhagavato paccassosi. Bhagavā etadavoca –

33. '''Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo'ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva [ahañce (?)] kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū [anuvicca viññū (sī. syā. pī.)] garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā pāṇātipātapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto. Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

34. '''Dinnādānaṃ nissāya adinnādānaṃ pahātabba'nti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā adinnādānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ. Ye ca adinnādānapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Dinnādānaṃ nissāya adinnādānaṃ pahātabba'nti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

35. '''Saccavācaṃ nissāya musāvādo pahātabbo'ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā, anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā musāvādapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ musāvādo. Ye ca musāvādapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, musāvādā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Saccavācaṃ nissāya musāvādo pahātabbo'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

36. '''Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā'ti iti kho panetaṃ vuttaṃ kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu pisuṇavāco assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana pisuṇavāco assaṃ, attāpi maṃ upavadeyya pisuṇavācāpaccayā, anuviccāpi maṃ viññū garaheyyuṃ pisuṇavācāpaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā pisuṇavācāpaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pisuṇā vācā. Ye ca pisuṇavācāpaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pisuṇāya vācāya paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

37. '''Agiddhilobhaṃ nissāya giddhilobho pahātabbo'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana giddhilobhī assaṃ, attāpi maṃ upavadeyya giddhilobhapaccayā, anuviccāpi maṃ viññū garaheyyuṃ giddhilobhapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā giddhilobhapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ giddhilobho. Ye ca giddhilobhapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, giddhilobhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Agiddhilobhaṃ nissāya giddhilobho pahātabbo'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

38. '''Anindārosaṃ nissāya nindāroso pahātabbo'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya nindārosapaccayā, anuviccāpi maṃ viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā nindārosapaccayā. Etadeva kho

pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ nindāroso. Ye ca nindārosapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anindārosissa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Anindārosaṃ nissāya nindāroso pahātabbo'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

39. '''Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhūpāyāsī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana kodhūpāyāsī assaṃ, attāpi maṃ upavadeyya kodhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā kodhūpāyāsapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhūpāyāso. Ye ca kodhūpāyāsapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, akkodhūpāyāsissa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

40. '''Anatimānaṃ nissāya atimāno pahātabbo'ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Idha, gahapati, ariyasāvako iti paṭisañcikkhati – 'yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno. Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ atimānapaccayā, kāyassa bhedā paraṃ maraṇā duggati pāṭikaṅkhā atimānapaccayā. Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ atimāno. Ye ca atimānapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anatimānissa evaṃsa te āsavā vighātapariḷāhā na honti'. 'Anatimānaṃ nissāya atimāno pahātabbo'ti – iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

41. ''Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena vibhattā [avibhattā (syā. ka.)], ye ariyassa vinaye vohārasamucchedāya saṃvattanti; na tveva tāva ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedo hotī''ti.

''Yathā kathaṃ pana, bhante, ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedo hoti? Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedo hotī''ti. ''Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī''ti. ''Evaṃ, bhante''ti kho potaliyo gahapati bhagavato paccassosi. Bhagavā etadavoca –

Kāmādīnavakathā

42. ''Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa. Tamenaṃ dakkho goghātako vā goghātakantevāsī vā aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ upasumbheyya [upacchubheyya (sī. pī.), upacchūbheyya (syā. kaṃ.), upaccumbheyya (ka.)]. Taṃ kiṃ maññasi, gahapati, api nu kho so kukkuro amuṃ aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā''ti?

''No hetaṃ, bhante''.

''Taṃ kissa hetu''?

''Aduñhi, bhante, aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ. Yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assāti. Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – 'aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā [bahūpāyāsā (sī. syā. kaṃ. pī.)], ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

43. ''Seyyathāpi, gahapati, gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya uḍḍīyeyya [uḍḍayeyya

(syā. pī.)]. Tamenaṃ gijjhāpi kaṅkāpi kulalāpi anupatitvā anupatitvā vitaccheyyuṃ vissajjeyyuṃ [virājeyyuṃ (sī. syā. kaṃ. pī.)]. Taṃ kiṃ maññasi, gahapati, sace so gijjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na khippameva paṭinissajjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkha''nti?

''Evaṃ, bhante''.

''Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – 'maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

44. ''Seyyathāpi, gahapati, puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ gaccheyya. Taṃ kiṃ maññasi, gahapati, sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippameva paṭinissajjeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya bāhuṃ vā daheyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ [daheyya. aññataraṃ vā aṅgapaccaṅga (sī. pī.)] daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkha''nti?

''Evaṃ, bhante''.

''Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – 'tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā…pe… tamevūpekkhaṃ bhāveti.

45. ''Seyyathāpi, gahapati, aṅgārakāsu sādhikaporisā, pūrā aṅgārānaṃ vītaccikānaṃ vītadhūmānaṃ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikkūlo. Tamenaṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ. Taṃ kiṃ maññasi, gahapati, api nu so puriso iticiticeva kāyaṃ sannāmeyyā''ti?

''Evaṃ, bhante''.

''Taṃ kissa hetu''?

''Viditañhi, bhante, tassa purisassa imañcāhaṃ aṅgārakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkha''nti. ''Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – 'aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā…pe… tamevūpekkhaṃ bhāveti.

46. ''Seyyathāpi, gahapati, puriso supinakaṃ passeyya ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇirāmaṇeyyakaṃ. So paṭibuddho na kiñci paṭipasseyya [passeyya (sī. syā. kaṃ. pī.)]. Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – 'supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti…pe… tamevūpekkhaṃ bhāveti.

47. ''Seyyathāpi, gahapati, puriso yācitakaṃ bhogaṃ yācitvā yānaṃ vā [yānaṃ (syā. kaṃ. pī.)] poriseyyaṃ [poroseyyaṃ (sī. pī. ka.), oropeyya (syā. kaṃ.)] pavaramaṇikuṇḍalaṃ. So tehi yācitakehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya. Tamenaṃ jano disvā evaṃ vadeyya – 'bhogī vata, bho, puriso, evaṃ kira bhogino bhogāni bhuñjantī'ti. Tamenaṃ sāmikā yattha yattheva passeyyuṃ tattha tattheva sāni hareyyuṃ. Taṃ kiṃ maññasi, gahapati, alaṃ nu kho tassa purisassa aññathattāyā''ti?

''Evaṃ, bhante''.

‘‘Taṃ kissa hetu’’?

‘‘Sāmino hi, bhante, sāni harantī’’ti. ‘‘Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘yācitakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti…pe… tamevūpekkhaṃ bhāveti.

48. ‘‘Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo. Tatrassa rukkho sampannaphalo ca upapannaphalo [uppannaphalo (syā.)] ca, na cassu kānici phalāni bhūmiyaṃ patitāni. Atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno. So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa – ‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni. Jānāmi kho panāhaṃ rukkhaṃ ārohituṃ [āruhituṃ (sī.)]. Yaṃnūnāhaṃ imaṃ rukkhaṃ ārohitvā yāvadatthañca khādeyyaṃ ucchaṅgañca pūreyya’nti. So taṃ rukkhaṃ ārohitvā yāvadatthañca khādeyya ucchaṅgañca pūreyya. Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno tiṇhaṃ kuṭhāriṃ [kudhāriṃ (syā. kaṃ. ka.)] ādāya. So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalañca upapannaphalañca. Tassa evamassa – ‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni. Na kho panāhaṃ jānāmi rukkhaṃ ārohituṃ. Yaṃnūnāhaṃ imaṃ rukkhaṃ mūlato chetvā yāvadatthañca khādeyyaṃ ucchaṅgañca pūreyya’nti. So taṃ rukkhaṃ mūlatova chindeyya. Taṃ kiṃ maññasi, gahapati, amuko [asu (sī. pī.)] yo so puriso paṭhamaṃ rukkhaṃ ārūḷho sace so na khippameva oroheyya tassa so rukkho papatanto hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhañjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkha’’nti?

‘‘Evaṃ, bhante’’.

‘‘Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati – ‘rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti. Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

49. ‘‘Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

‘‘Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate…pe… yathākammūpage satte pajānāti.

‘‘Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. Ettāvatā kho, gahapati, ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedo hoti.

50. ‘‘Taṃ kiṃ maññasi, gahapati, yathā ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohārasamucchedaṃ attani samanupassasī’’ti? ‘‘Ko cāhaṃ, bhante, ko ca ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedo! Ārakā ahaṃ, bhante, ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ vohārasamucchedā. Mayañhi, bhante, pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti amaññimha, anājānīyeva samāne ājānīyabhojanaṃ bhojimha, anājānīyeva samāne ājānīyaṭhāne ṭhapimha; bhikkhū pana mayaṃ, bhante, ājānīyeva samāne anājānīyāti amaññimha, ājānīyeva samāne anājānīyabhojanaṃ bhojimha, ājānīyeva samāne anājānīyaṭhāne ṭhapimha; idāni pana mayaṃ, bhante, aññatitthiye paribbājake anājānīyeva

samāne anājānīyāti jānissāma, anājānīyeva samāne anājānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyaṭhāne ṭhapessāma. Bhikkhū pana mayaṃ, bhante, ājānīyeva samāne ājānīyāti jānissāma ājānīyeva samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyaṭhāne ṭhapessāma. Ajanesi vata me, bhante, bhagavā samaṇesu samaṇappemaṃ, samaṇesu samaṇappasādaṃ, samaṇesu samaṇagāravaṃ. Abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhantīti; evamevaṃ kho, bhante, bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

Potaliyasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Jīvakasuttaṃ

51. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati jīvakassa komārabhaccassa ambavane. Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jīvako komārabhacco bhagavantaṃ etadavoca – ‘‘sutaṃ metaṃ, bhante – ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti [ārambhanti (ka.)], taṃ samaṇo gotamo jānaṃ uddissakataṃ [uddissakaṭaṃ (sī. pī.)] maṃsaṃ paribhuñjati paṭiccakamma’nti. Ye te, bhante, evamāhaṃsu – ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakamma’nti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’’ti?

52. ‘‘Ye te, jīvaka, evamāhaṃsu – ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakamma’nti na me te vuttavādino, abbhācikkhanti ca maṃ te asatā abhūtena. Tīhi kho ahaṃ, jīvaka, ṭhānehi maṃsaṃ aparibhoganti vadāmi. Diṭṭhaṃ, sutaṃ, parisaṅkitaṃ – imehi kho ahaṃ, jīvaka, tīhi ṭhānehi maṃsaṃ aparibhoganti vadāmi. Tīhi kho ahaṃ, jīvaka, ṭhānehi maṃsaṃ paribhoganti vadāmi. Adiṭṭhaṃ, asutaṃ, aparisaṅkitaṃ – imehi kho ahaṃ, jīvaka, tīhi ṭhānehi maṃsaṃ paribhoganti vadāmi.

53. ‘‘Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamānova [ākaṅkhamāno (syā. kaṃ.)], jīvaka, bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati. Tamenaṃ so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti – ‘sādhu vata māyaṃ [maṃ + ayaṃ = māyaṃ] gahapati vā gahapatiputto vā paṇītena piṇḍapātena pariviseyyāti! Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena piṇḍapātena pariviseyyā’ti – evampissa na hoti. So taṃ piṇḍapātaṃ agathito [agadhito (syā. kaṃ. ka.)] amucchito anajjhopanno [anajjhāpanno (syā. kaṃ. ka.)] ādīnavadassāvī nissaraṇapañño paribhuñjati. Taṃ kiṃ maññasi, jīvaka, api nu so bhikkhu tasmiṃ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā cetetī’’ti?

‘‘No hetaṃ, bhante’’.

‘‘Nanu so, jīvaka, bhikkhu tasmiṃ samaye anavajjaṃyeva āhāraṃ āhāretī’’ti?

‘‘Evaṃ, bhante. Sutaṃ metaṃ, bhante – ‘brahmā mettāvihārī’ti. Taṃ me idaṃ, bhante, bhagavā

sakkhidiṭṭho; bhagavā hi, bhante, mettāvihārī''ti. ''Yena kho, jīvaka, rāgena yena dosena yena mohena byāpādavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato [anabhāvakato (sī. pī.), anabhāvaṃgato (syā. kaṃ.)] āyatiṃ anuppādadhammo. Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ anujānāmi te eta''nti. ''Etadeva kho pana me, bhante, sandhāya bhāsitaṃ'' [bhāsitanti (syā.)].

54. ''Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti. Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti. So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati. Tamenaṃ so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati. Tassa na evaṃ hoti – 'sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇītena piṇḍapātena pariviseyyāti! Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena piṇḍapātena pariviseyyā'ti – evampissa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati. Taṃ kiṃ maññasi, jīvaka, api nu so bhikkhu tasmiṃ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā cetetī''ti?

''No hetaṃ, bhante''.

''Nanu so, jīvaka, bhikkhu tasmiṃ samaye anavajjaṃyeva āhāraṃ āhāretī''ti?

''Evaṃ, bhante. Sutaṃ metaṃ, bhante – 'brahmā upekkhāvihārī'ti. Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho; bhagavā hi, bhante, upekkhāvihārī''ti. ''Yena kho, jīvaka, rāgena yena dosena yena mohena vihesavā assa arativā assa paṭighavā assa so rāgo so doso so moho tathāgatassa pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo. Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te eta''nti. ''Etadeva kho pana me, bhante, sandhāya bhāsitaṃ''.

55. ''Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi ṭhānehi bahuṃ apuññaṃ pasavati. Yampi so, gahapati, evamāha – 'gacchatha, amukaṃ nāma pāṇaṃ ānethā'ti, iminā paṭhamena ṭhānena bahuṃ apuññaṃ pasavati. Yampi so pāṇo galappaveṭhakena [galappavedhakena (bahūsu)] ānīyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena ṭhānena bahuṃ apuññaṃ pasavati. Yampi so evamāha – 'gacchatha imaṃ pāṇaṃ ārabhathā'ti, iminā tatiyena ṭhānena bahuṃ apuññaṃ pasavati. Yampi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena ṭhānena bahuṃ apuññaṃ pasavati. Yampi so tathāgataṃ vā tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena ṭhānena bahuṃ apuññaṃ pasavati. Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi ṭhānehi bahuṃ apuññaṃ pasavatī''ti.

Evaṃ vutte, jīvako komārabhacco bhagavantaṃ etadavoca – ''acchariyaṃ, bhante, abbhutaṃ, bhante! Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti; anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti. Abhikkantaṃ, bhante, abhikkantaṃ, bhante…pe… upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Jīvakasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Upālisuttaṃ

56. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā nāḷandāyaṃ viharati pāvārikambavane. Tena kho pana samayena nigaṇṭho nāṭaputto [nāthaputto (sī.), nātaputto (pī.)] nāḷandāyaṃ paṭivasati mahatiyā

nigaṇṭhaparisāya saddhiṃ. Atha kho dīghatapassī nigaṇṭho nāḷandāyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho dīghatapassiṃ nigaṇṭhaṃ bhagavā etadavoca – ''saṃvijjanti kho, tapassi [dīghatapassi (syā. kaṃ. ka.)], āsanāni; sace ākaṅkhasi nisīdā''ti. Evaṃ vutte, dīghatapassī nigaṇṭho aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dīghatapassiṃ nigaṇṭhaṃ bhagavā etadavoca – ''kati pana, tapassi, nigaṇṭho nāṭaputto kammāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā''ti?

''Na kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nāṭaputtassa 'kammaṃ, kamma'nti paññapetuṃ; 'daṇḍaṃ, daṇḍa'nti kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nāṭaputtassa paññapetu''nti.

''Kati pana, tapassi, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā''ti?

''Tīṇi kho, āvuso gotama, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti, seyyathidaṃ – kāyadaṇḍaṃ, vacīdaṇḍaṃ, manodaṇḍa''nti.

''Kiṃ pana, tapassi, aññadeva kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍa''nti?

''Aññadeva, āvuso gotama, kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍa''nti.

''Imesaṃ pana, tapassi, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjataraṃ paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyadaṇḍaṃ, yadi vā vacīdaṇḍaṃ, yadi vā manodaṇḍa''nti?

''Imesaṃ kho, āvuso gotama, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjataraṃ paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍaṃ, no tathā manodaṇḍa''nti.

''Kāyadaṇḍanti, tapassi, vadesi''?

''Kāyadaṇḍanti, āvuso gotama, vadāmi''.

''Kāyadaṇḍanti, tapassi, vadesi''?

''Kāyadaṇḍanti, āvuso gotama, vadāmi''.

''Kāyadaṇḍanti, tapassi, vadesi''?

''Kāyadaṇḍanti, āvuso gotama, vadāmī''ti.

Itiha bhagavā dīghatapassiṃ nigaṇṭhaṃ imasmiṃ kathāvatthusmiṃ yāvatatiyakaṃ patiṭṭhāpesi.

57. Evaṃ vutte, dīghatapassī nigaṇṭho bhagavantaṃ etadavoca – ''tvaṃ panāvuso gotama, kati daṇḍāni paññapesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā''ti?

''Na kho, tapassi, āciṇṇaṃ tathāgatassa 'daṇḍaṃ, daṇḍa'nti paññapetuṃ; 'kammaṃ, kamma'nti kho, tapassi, āciṇṇaṃ tathāgatassa paññapetu''nti?

‘‘Tvaṃ panāvuso gotama, kati kammāni paññapesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā’’ti?

‘‘Tīṇi kho ahaṃ, tapassi, kammāni paññapemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ – kāyakammaṃ, vacīkammaṃ, manokamma’’nti.

‘‘Kiṃ panāvuso gotama, aññadeva kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokamma’’nti?

‘‘Aññadeva, tapassi, kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokamma’’nti.

‘‘Imesaṃ panāvuso gotama, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjataraṃ paññapesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyakammaṃ, yadi vā vacīkammaṃ, yadi vā manokamma’’nti?

‘‘Imesaṃ kho ahaṃ, tapassi, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjataraṃ paññapemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā kāyakammaṃ, no tathā vacīkamma’’nti.

‘‘Manokammanti, āvuso gotama, vadesi’’?

‘‘Manokammanti, tapassi, vadāmi’’.

‘‘Manokammanti, āvuso gotama, vadesi’’?

‘‘Manokammanti, tapassi, vadāmi’’.

‘‘Manokammanti, āvuso gotama, vadesi’’?

‘‘Manokammanti, tapassi, vadāmī’’ti.

Itiha dīghatapassī nigaṇṭho bhagavantaṃ imasmiṃ kathāvatthusmiṃ yāvatatiyakaṃ patiṭṭhāpetvā uṭṭhāyāsanā yena nigaṇṭho nāṭaputto tenupasaṅkami.

58. Tena kho pana samayena nigaṇṭho nāṭaputto mahatiyā gihiparisāya saddhiṃ nisinno hoti bālakiniyā parisāya upālipamukhāya. Addasā kho nigaṇṭho nāṭaputto dīghatapassiṃ nigaṇṭhaṃ dūratova āgacchantaṃ; disvāna dīghatapassiṃ nigaṇṭhaṃ etadavoca – ‘‘handa, kuto nu tvaṃ, tapassi, āgacchasi divā divassā’’ti? ‘‘Ito hi kho ahaṃ, bhante, āgacchāmi samaṇassa gotamassa santikā’’ti. ‘‘Ahu pana te, tapassi, samaṇena gotamena saddhiṃ kocideva kathāsallāpo’’ti? ‘‘Ahu kho me, bhante, samaṇena gotamena saddhiṃ kocideva kathāsallāpo’’ti. ‘‘Yathā kathaṃ pana te, tapassi, ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpo’’ti? Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbaṃ nigaṇṭhassa nāṭaputtassa ārocesi. Evaṃ vutte, nigaṇṭho nāṭaputto dīghatapassiṃ nigaṇṭhaṃ etadavoca – ‘‘sādhu sādhu, tapassi! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evameva dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ. Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya! Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo’’ti.

59. Evaṃ vutte, upāli gahapati nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘sādhu sādhu, bhante dīghatapassī [tapassī (sī. pī.)]! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evamevaṃ bhadantena tapassinā samaṇassa gotamassa byākataṃ. Kiñhi sobhati chavo manodaṇḍo

imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya! Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo. Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. Sace me samaṇo gotamo tathā patiṭṭhahissati yathā bhadantena tapassinā patiṭṭhāpitaṃ; seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi. Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ [thālaṃ (ka.)] kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya [nicchādeyya (sī. pī. ka.), niccoṭeyya (ka.), nippoṭheyya (syā. kaṃ.)], evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi. Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharaṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati, evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe kīḷitajātaṃ kīḷissāmi. Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmī''ti. ''Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā''ti.

60. Evaṃ vutte, dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ''na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetī''ti. ''Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha, tvaṃ, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā''ti. Dutiyampi kho dīghatapassī…pe… tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ''na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetī''ti. ''Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā''ti. ''Evaṃ, bhante''ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca – ''āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho''ti?

''Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho''ti.

''Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo''ti?

''Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo''ti.

''Yathā kathaṃ pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo''ti?

Atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ upālissa gahapatissa ārocesi.

61. Evaṃ vutte, upāli gahapati bhagavantaṃ etadavoca – ''sādhu sādhu, bhante tapassī! Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ. Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa

upanidhāya? Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo''ti. ''Sace kho tvaṃ, gahapati, sacce patiṭṭhāya manteyyāsi siyā no ettha kathāsallāpo''ti. ''Sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo''ti.

62. ''Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho ābādhiko dukkhito bāḷhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevī. So sītodakaṃ alabhamāno kālaṅkareyya. Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattiṃ paññapetī''ti?

''Atthi, bhante, manosattā nāma devā tattha so upapajjati''.

''Taṃ kissa hetu''?

''Asu hi, bhante, manopaṭibaddho kālaṅkarotī''ti.

''Manasi karohi, gahapati [gahapati gahapati manasi karohi (sī. syā. kaṃ.), gahapati manasi karohi (ka.), gahapati gahapati (pī.)], manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsitā kho pana te, gahapati, esā vācā – 'sacce ahaṃ, bhante, patiṭṭhāya mantessāmi, hotu no ettha kathāsallāpo'''ti. ''Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo''ti.

63. ''Taṃ kiṃ maññasi, gahapati, idhassa nigaṇṭho nāṭaputto cātuyāmasaṃvarasaṃvuto sabbavārivārito sabbavāriyutto sabbavāridhuto sabbavāriphuṭo. So abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapetī''ti?

''Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapetī''ti.

''Sace pana, gahapati, cetetī''ti?

''Mahāsāvajjaṃ, bhante, hotī''ti.

''Cetanaṃ pana, gahapati, nigaṇṭho nāṭaputto kismiṃ paññapetī''ti?

''Manodaṇḍasmiṃ, bhante''ti.

''Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsitā kho pana te, gahapati, esā vācā – 'sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo'''ti. ''Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo''ti.

64. ''Taṃ kiṃ maññasi, gahapati, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā''ti?

''Evaṃ, bhante, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā''ti.

''Taṃ kiṃ maññasi, gahapati, idha puriso āgaccheyya ukkhittāsiko. So evaṃ vadeyya – 'ahaṃ yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ karissāmī'ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so puriso yāvatikā imissā

nāḷandāya pāṇā te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātu''nti?

''Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttena ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātuṃ. Kiñhi sobhati eko chavo puriso''ti!

''Taṃ kiṃ maññasi, gahapati, idha āgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto. So evaṃ vadeyya – 'ahaṃ imaṃ nāḷandaṃ ekena manopadosena bhasmaṃ karissāmī'ti. Taṃ kiṃ maññasi, gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto imaṃ nāḷandaṃ ekena manopadosena bhasmaṃ kātu''nti?

''Dasapi, bhante, nāḷandā, vīsampi nāḷandā, tiṃsampi nāḷandā, cattārīsampi nāḷandā, paññāsampi nāḷandā pahoti so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto ekena manopadosena bhasmaṃ kātuṃ. Kiñhi sobhati ekā chavā nāḷandā''ti!

''Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsitā kho pana te, gahapati, esā vācā – 'sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo'''ti.

''Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo''ti.

65. ''Taṃ kiṃ maññasi, gahapati, sutaṃ te daṇḍakīraññaṃ [daṇḍakāraññaṃ (sī. pī.)] kāliṅgāraññaṃ majjhāraññaṃ [mejjhāraññaṃ (sī. syā. kaṃ. pī.)] mātaṅgāraññaṃ araññaṃ araññabhūta''nti?

''Evaṃ, bhante, sutaṃ me daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūta''nti.

''Taṃ kiṃ maññasi, gahapati, kinti te sutaṃ kena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūta''nti?

''Sutaṃ metaṃ, bhante, isīnaṃ manopadosena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūta''nti.

''Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi. Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ. Bhāsitā kho pana te, gahapati, esā vācā – 'sacce ahaṃ, bhante, patiṭṭhāya mantessāmi; hotu no ettha kathāsallāpo'''ti.

66. ''Purimenevāhaṃ, bhante, opammena bhagavato attamano abhiraddho. Api cāhaṃ imāni bhagavato vicitrāni pañhapaṭibhānāni sotukāmo, evāhaṃ bhagavantaṃ paccanīkaṃ kātabbaṃ amaññissaṃ. Abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

67. ''Anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī''ti. ''Imināpāhaṃ, bhante, bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha – 'anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu

hotī'ti. Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nāḷandaṃ paṭākaṃ parihareyyuṃ – 'upāli amhākaṃ gahapati sāvakattaṃ upagato'ti. Atha ca pana maṃ bhagavā evamāha – 'anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī'ti. Esāhaṃ, bhante, dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

68. ''Dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī''ti. ''Imināpāhaṃ, bhante, bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha – 'dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī'ti. Sutaṃ metaṃ, bhante, samaṇo gotamo evamāha – 'mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ; mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ; mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ; mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphala'nti. Atha ca pana maṃ bhagavā nigaṇṭhesupi dāne samādapeti. Api ca, bhante, mayamettha kālaṃ jānissāma. Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

69. Atha kho bhagavā upālissa gahapatissa anupubbiṃ kathaṃ [ānupubbīkathaṃ (sī.), ānupubbikathaṃ (pī.), anupubbikathaṃ (syā. kaṃ. ka.)] kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva upālissa gahapatissa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – 'yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma'nti. Atha kho upāli gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ''handa ca dāni mayaṃ, bhante, gacchāma, bahukiccā mayaṃ bahukaraṇīyā''ti. ''Yassadāni tvaṃ, gahapati, kālaṃ maññasī''ti.

70. Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamitvā dovārikaṃ āmantesi – ''ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace koci nigaṇṭho āgacchati tamenaṃ tvaṃ evaṃ vadeyyāsi – 'tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī'''ti. ''Evaṃ, bhante''ti kho dovāriko upālissa gahapatissa paccassosi.

71. Assosi kho dīghatapassī nigaṇṭho – ''upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato''ti. Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ''sutaṃ metaṃ, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato''ti. ''Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyā''ti. Dutiyampi kho dīghatapassī nigaṇṭho…pe… tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ''sutaṃ metaṃ, bhante …pe… upālissa gahapatissa sāvakattaṃ upagaccheyyā''ti. ''Handāhaṃ, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no''ti. ''Gaccha tvaṃ, tapassi, jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no''ti.

72. Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. Addasā

kho dovāriko dīghatapassiṃ nigaṇṭhaṃ dūratova āgacchantaṃ. Disvāna dīghatapassiṃ nigaṇṭhaṃ etadavoca – ‘‘tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī’’ti. ‘‘Na me, āvuso, piṇḍakena attho’’ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘saccaṃyeva kho, bhante, yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Etaṃ kho te ahaṃ, bhante, nālatthaṃ na kho me, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. Āvaṭṭo kho te, bhante, upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyā’’ti. ‘‘Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyā’’ti. Dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘saccaṃyeva, bhante…pe… upālissa gahapatissa sāvakattaṃ upagaccheyyā’’ti. Tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘saccaṃyeva kho, bhante…pe… upālissa gahapatissa sāvakattaṃ upagaccheyyā’’ti. ‘‘Handa cāhaṃ, tapassi, gacchāmi yāva cāhaṃ sāmaṃyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no’’ti.

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhaparisāya saddhiṃ yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. Addasā kho dovāriko nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ. Disvāna nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘tiṭṭha, bhante, mā pāvisi. Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato. Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī’’ti. ‘‘Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ evaṃ vadehi – ‘nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhaparisāya saddhiṃ bahidvārakoṭṭhake ṭhito; so te dassanakāmo’’’ti. ‘‘Evaṃ, bhante’’ti kho dovāriko nigaṇṭhassa nāṭaputtassa paṭissutvā yena upāli gahapati tenupasaṅkami; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca – ‘‘nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhaparisāya saddhiṃ bahidvārakoṭṭhake ṭhito; so te dassanakāmo’’ti. ‘‘Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni paññapehī’’ti. ‘‘Evaṃ, bhante’’ti kho dovāriko upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññapetvā yena upāli gahapati tenupasaṅkami; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca – ‘‘paññattāni kho, bhante, majjhimāya dvārasālāya āsanāni. Yassadāni kālaṃ maññasī’’ti.

73. Atha kho upāli gahapati yena majjhimā dvārasālā tenupasaṅkami; upasaṅkamitvā yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca paṇītañca tattha sāmaṃ nisīditvā dovārikaṃ āmantesi – ‘‘tena hi, samma dovārika, yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ evaṃ vadehi – ‘upāli, bhante, gahapati evamāha – pavisa kira, bhante, sace ākaṅkhasī’’’ti. ‘‘Evaṃ, bhante’’ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘upāli, bhante, gahapati evamāha – ‘pavisa kira, bhante, sace ākaṅkhasī’’’ti. Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhaparisāya saddhiṃ yena majjhimā dvārasālā tenupasaṅkami. Atha kho upāli gahapati – yaṃ sudaṃ pubbe yato passati nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ disvāna tato paccuggantvā yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca paṇītañca taṃ uttarāsaṅgena sammajjitvā [pamajjitvā (sī. pī.)] pariggahetvā nisīdāpeti so – dāni yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca paṇītañca tattha sāmaṃ nisīditvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ‘‘saṃvijjanti kho, bhante, āsanāni; sace ākaṅkhasi, nisīdā’’ti. Evaṃ vutte, nigaṇṭho nāṭaputto upāliṃ gahapatiṃ etadavoca – ‘‘ummattosi tvaṃ, gahapati, dattosi tvaṃ, gahapati! ‘Gacchāmahaṃ, bhante, samaṇassa gotamassa vādaṃ āropessāmī’ti gantvā mahatāsi vādasaṅghāṭena paṭimukko āgato. Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya; evameva kho tvaṃ, gahapati, ‘gacchāmahaṃ, bhante, samaṇassa gotamassa vādaṃ āropessāmī’ti gantvā mahatāsi vādasaṅghāṭena paṭimukko āgato. Āvaṭṭosi kho tvaṃ, gahapati, samaṇena gotamena āvaṭṭaniyā

māyāyā''ti.

74. ''Bhaddikā, bhante, āvaṭṭanī māyā; kalyāṇī, bhante, āvaṭṭanī māyā; piyā me, bhante, ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyuṃ; piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyuṃ; sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, brāhmaṇā…pe… vessā…pe… suddā imāya āvaṭṭaniyā āvaṭṭeyyuṃ; sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya; sadevako cepi, bhante, loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyyuṃ; sadevakassapissa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyāti. Tena hi, bhante, upamaṃ te karissāmi. Upamāya pidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

75. ''Bhūtapubbaṃ, bhante, aññatarassa brāhmaṇassa jiṇṇassa vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahosi gabbhinī upavijaññā. Atha kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca – 'gaccha tvaṃ, brāhmaṇa, āpaṇā makkaṭacchāpakaṃ kiṇitvā ānehi, yo me kumārakassa kīḷāpanako bhavissatī'ti. Evaṃ vutte, so brāhmaṇo taṃ māṇavikaṃ etadavoca – 'āgamehi tāva, bhoti, yāva vijāyati. Sace tvaṃ, bhoti, kumārakaṃ vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpakaṃ kiṇitvā ānessāmi, yo te kumārakassa kīḷāpanako bhavissati. Sace pana tvaṃ, bhoti, kumārikaṃ vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi, yā te kumārikāya kīḷāpanikā bhavissatī'ti. Dutiyampi kho, bhante, sā māṇavikā…pe… tatiyampi kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca – 'gaccha tvaṃ, brāhmaṇa, āpaṇā makkaṭacchāpakaṃ kiṇitvā ānehi, yo me kumārakassa kīḷāpanako bhavissatī'ti. Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakaṃ kiṇitvā ānetvā taṃ māṇavikaṃ etadavoca – 'ayaṃ te, bhoti, āpaṇā makkaṭacchāpako kiṇitvā ānīto, yo te kumārakassa kīḷāpanako bhavissatī'ti. Evaṃ vutte, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca – 'gaccha tvaṃ, brāhmaṇa, imaṃ makkaṭacchāpakaṃ ādāya yena rattapāṇi rajataputto tenupasaṅkama; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ evaṃ vadehi – icchāmahaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakaṃ pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭha'nti.

''Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakaṃ ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca – 'icchāmahaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakaṃ pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭha'nti. Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca – 'ayaṃ kho te, makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo, no vimajjanakkhamo'ti. Evameva kho, bhante, bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo, no vimajjanakkhamo. Atha kho, bhante, so brāhmaṇo aparena samayena navaṃ dussayugaṃ ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca – 'icchāmahaṃ, samma rattapāṇi, imaṃ navaṃ dussayugaṃ pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭha'nti. Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca – 'idaṃ kho te, bhante, navaṃ dussayugaṃ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā'ti. Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamo ca vimajjanakkhamo cā''ti.

''Sarājikā kho, gahapati, parisā evaṃ jānāti – 'upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako'ti. Kassa taṃ, gahapati, sāvakaṃ dhāremā''ti? Evaṃ vutte, upāli gahapati uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca – ''tena hi, bhante, suṇohi yassāhaṃ sāvako''ti –

76. ''Dhīrassa vigatamohassa, pabhinnakhīlassa vijitavijayassa;
Anīghassa susamacittassa, vuddhasīlassa sādhupaññassa;

Vesamantarassa [vessantarassa (sī. pī.)] vimalassa, bhagavato tassa sāvakohamasmi.

‘‘Akathaṃkathissa tusitassa, vantalokāmisassa muditassa;
Katasamaṇassa manujassa, antimasārīrassa narassa;
Anopamassa virajassa, bhagavato tassa sāvakohamasmi.

‘‘Asaṃsayassa kusalassa, venayikassa sārathivarassa;
Anuttarassa ruciradhammassa, nikkaṅkhassa pabhāsakassa [pabhāsakarassa (sī. syā. pī.)];
Mānacchidassa vīrassa, bhagavato tassa sāvakohamasmi.

‘‘Nisabhassa appameyyassa, gambhīrassa monapattassa;
Khemaṅkarassa vedassa, dhammaṭṭhassa saṃvutattassa;
Saṅgātigassa muttassa, bhagavato tassa sāvakohamasmi.

‘‘Nāgassa pantasenassa, khīṇasaṃyojanassa muttassa;
Paṭimantakassa [paṭimantassa (ka.)] dhonassa, pannadhajassa vītarāgassa;
Dantassa nippapañcassa, bhagavato tassa sāvakohamasmi.

‘‘Isisattamassa akuhassa, tevijjassa brahmapattassa;
Nhātakassa [nahātakassa (sī. syā. pī.)] padakassa, passaddhassa viditavedassa;
Purindadassa sakkassa, bhagavato tassa sāvakohamasmi.

‘‘Ariyassa bhāvitattassa, pattipattassa veyyākaraṇassa;
Satimato vipassissa, anabhinatassa no apanatassa;
Anejassa vasippattassa, bhagavato tassa sāvakohamasmi.

‘‘Samuggatassa [sammaggatassa (sī. syā. pī.)] jhāyissa, ananugatantarassa suddhassa;
Asitassa hitassa [appahīnassa (sī. pī.), appabhītassa (syā.)], pavivittassa aggappattassa;
Tiṇṇassa tārayantassa, bhagavato tassa sāvakohamasmi.

‘‘Santassa bhūripaññassa, mahāpaññassa vītalobhassa;
Tathāgatassa sugatassa, appaṭipuggalassa asamassa;
Visāradassa nipuṇassa, bhagavato tassa sāvakohamasmi.

‘‘Taṇhacchidassa buddhassa, vītadhūmassa anupalittassa;
Āhuneyyassa yakkhassa, uttamapuggalassa atulassa;
Mahato yasaggapattassa, bhagavato tassa sāvakohamasmī’’ti.

77. ‘‘Kadā saññūḷhā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā’’ti? ‘‘Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi, tamenaṃ dakkho mālākāro vā mālākārantevāsī vā vicittaṃ mālaṃ gantheyya; evameva kho, bhante, so bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na karissatī’’ti? Atha kho nigaṇṭhassa nātaputtassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti [uggañchi (sī. syā. pī.)].

Upālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Kukkuravatikasuttaṃ

78. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā koliyesu viharati haliddavasanaṃ nāma koliyānaṃ nigamo. Atha kho puṇṇo ca koliyaputto govatiko acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantaṃ abhivādetvā ekamantaṃ

nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā kukkurova palikujjitvā [palikuṇṭhitvā (syā. kaṃ.), paliguṇṭhitvā (ka.)] ekamantaṃ nisīdi. Ekamantaṃ nisinno kho puṇṇo koliyaputto govatiko bhagavantaṃ etadavoca – ''ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati. Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo''ti? ''Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī''ti. Dutiyampi kho puṇṇo koliyaputto govatiko…pe… tatiyampi kho puṇṇo koliyaputto govatiko bhagavantaṃ etadavoca – ''ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittaṃ bhojanaṃ bhuñjati. Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo''ti?

79. ''Addhā kho te ahaṃ, puṇṇa, na labhāmi. Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti; api ca tyāhaṃ byākarissāmi. Idha, puṇṇa, ekacco kukkuravataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedā paraṃ maraṇā kukkurānaṃ sahabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti – 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, sāssa [sāyaṃ (ka.)] hoti micchādiṭṭhi. Micchādiṭṭhissa [micchādiṭṭhikassa (sī.)] kho ahaṃ, puṇṇa, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – nirayaṃ vā tiracchānayoniṃ vā. Iti kho, puṇṇa, sampajjamānaṃ kukkuravataṃ kukkurānaṃ sahabyataṃ upaneti, vipajjamānaṃ niraya''nti. Evaṃ vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi.

Atha kho bhagavā puṇṇaṃ koliyaputtaṃ govatikaṃ etadavoca – ''etaṃ kho te ahaṃ, puṇṇa, nālatthaṃ. Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī''ti. ''Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha; api ca me idaṃ, bhante, kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ. Ayaṃ, bhante, puṇṇo koliyaputto govatiko. Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo''ti? ''Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī''ti. Dutiyampi kho acelo seniyo…pe… tatiyampi kho acelo seniyo kukkuravatiko bhagavantaṃ etadavoca – ''ayaṃ, bhante, puṇṇo koliyaputto govatiko. Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Tassa kā gati, ko abhisamparāyo''ti?

80. ''Addhā kho te ahaṃ, seniya, na labhāmi. Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti; api ca tyāhaṃ byākarissāmi. Idha, seniya, ekacco govataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ [gvākappaṃ (ka.)] bhāveti paripuṇṇaṃ abbokiṇṇaṃ. So govataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedā paraṃ maraṇā gunnaṃ sahabyataṃ upapajjati. Sace kho panassa evaṃdiṭṭhi hoti – 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, sāssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṃ, seniya, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi – nirayaṃ vā tiracchānayoniṃ vā. Iti kho, seniya, sampajjamānaṃ govataṃ gunnaṃ sahabyataṃ upaneti, vipajjamānaṃ niraya''nti. Evaṃ vutte, puṇṇo koliyaputto govatiko parodi, assūni pavattesi.

Atha kho bhagavā acelaṃ seniyaṃ kukkuravatikaṃ etadavoca – ''etaṃ kho te ahaṃ, seniya, nālatthaṃ. Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī''ti. ''Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha; api ca me idaṃ, bhante, govataṃ dīgharattaṃ samattaṃ samādinnaṃ. Evaṃ pasanno ahaṃ, bhante, bhagavati; pahoti bhagavā tathā dhammaṃ desetuṃ yathā ahaṃ cevimaṃ govataṃ pajaheyyaṃ, ayañceva acelo seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyā''ti. ''Tena hi, puṇṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī''ti. ''Evaṃ, bhante''ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi. Bhagavā etadavoca –

81. ‘‘Cattārimāni, puṇṇa, kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni. Katamāni cattāri? Atthi, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthi, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ; atthi, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ; atthi, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ, kammakkhayāya saṃvattati.

‘‘Katamañca, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ? Idha, puṇṇa, ekacco sabyābajjhaṃ [sabyāpajjhaṃ (sī. syā. kaṃ.)] kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā, sabyābajjhaṃ lokaṃ upapajjati. Tamenaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti. So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekantadukkhaṃ, seyyathāpi sattā nerayikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannamenaṃ phassā phusanti. Evaṃpāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ.

‘‘Katamañca, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ? Idha, puṇṇa, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ abhisaṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ lokaṃ upapajjati. Tamenaṃ abyābajjhaṃ lokaṃ upapannaṃ samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṃ vedanaṃ vedeti ekantasukhaṃ, seyyathāpi devā subhakiṇhā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati, upapannamenaṃ phassā phusanti. Evaṃpāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ.

‘‘Katamañca, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ? Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharoti. So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhiṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi abyābajjhampi lokaṃ upapajjati. Tamenaṃ sabyābajjhampi abyābajjhampi lokaṃ upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti. So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkhaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti; yaṃ karoti tena upapajjati. Upapannamenaṃ phassā phusanti. Evaṃpāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi. Idaṃ vuccati, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ.

‘‘Katamañca, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ, kammakkhayāya saṃvattati? Tatra, puṇṇa, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa pahānāya yā cetanā, yamidaṃ [yampidaṃ (sī. pī.)] kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ [yampidaṃ (sī. pī.)] kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā – idaṃ vuccati, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ, kammakkhayāya saṃvattatīti. Imāni kho, puṇṇa, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditānī’’ti.

82. Evaṃ vutte, puṇṇo koliyaputto govatiko bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante…pe… upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. Acelo pana seniyo kukkuravatiko bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante…pe… pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada’’nti. ‘‘Yo kho, seniya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena

āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā''ti.

''Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhantā pabbajjaṃ ākaṅkhantā upasampadaṃ te cattāro māse parivasanti catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā''ti. Alattha kho acelo seniyo kukkuravatiko bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā seniyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsi. Aññataro kho panāyasmā seniyo arahataṃ ahosīti.

Kukkuravatikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Abhayarājakumārasuttaṃ

83. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho abhayo rājakumāro yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nāṭaputto etadavoca – ''ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi. Evaṃ te kalyāṇo kittisaddo abbhuggacchissati – 'abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito'''ti. ''Yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmī''ti? ''Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi – 'bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā'ti? Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti – 'bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā'ti, tamenaṃ tvaṃ evaṃ vadeyyāsi – 'atha kiñcarahi te, bhante, puthujjanena nānākaraṇaṃ? Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā'ti. Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti – 'na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā'ti, tamenaṃ tvaṃ evaṃ vadeyyāsi – 'atha kiñcarahi te, bhante, devadatto byākato – ''āpāyiko devadatto, nerayiko devadatto, kappaṭṭho devadatto, atekiccho devadatto''ti? Tāya ca pana te vācāya devadatto kupito ahosi anattamano'ti. Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ; evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilitu''nti. ''Evaṃ, bhante''ti kho abhayo rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

84. Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ [suriyaṃ (sī. syā. kaṃ. pī.)] ulloketvā etadahosi – ''akālo kho ajja bhagavato vādaṃ āropetuṃ. Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmī''ti bhagavantaṃ etadavoca – ''adhivāsetu me, bhante, bhagavā svātanāya attacatuttho bhatta''nti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho abhayo rājakumāro bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho abhayo rājakumāro bhagavantaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho abhayo rājakumāro bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

85. Ekamantaṃ nisinno kho abhayo rājakumāro bhagavantaṃ etadavoca – ''bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā''ti? ''Na khvettha, rājakumāra, ekaṃsenā''ti. ''Ettha, bhante, anassuṃ nigaṇṭhā''ti. ''Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi – 'ettha, bhante, anassuṃ nigaṇṭhā'''ti? ''Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca – 'ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi. Evaṃ te kalyāṇo kittisaddo abbhuggacchissati – abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito'ti. Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ – 'yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmī'ti? 'Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi – bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpāti? Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti – bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpāti, tamenaṃ tvaṃ evaṃ vadeyyāsi – atha kiñcarahi te, bhante, puthujjanena nānākaraṇaṃ? Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpāti. Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti – na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpāti, tamenaṃ tvaṃ evaṃ vadeyyāsi – atha kiñcarahi te, bhante, devadatto byākato – āpāyiko devadatto, nerayiko devadatto, kappaṭṭho devadatto, atekiccho devadattoti? Tāya ca pana te vācāya devadatto kupito ahosi anattamanoti. Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ. Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ; evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilitu'''nti.

86. Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa aṅke nisinno hoti. Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca – ''taṃ kiṃ maññasi, rājakumāra, sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya kaṭṭhaṃ vā kaṭhalaṃ [kathalaṃ (ka.)] vā mukhe āhareyya, kinti naṃ kareyyāsī''ti? ''Āhareyyassāhaṃ, bhante. Sace, bhante, na sakkuṇeyyaṃ ādikeneva āhattuṃ [āharituṃ (syā. kaṃ.)], vāmena hatthena sīsaṃ pariggahetvā [paggahetvā (sī.)] dakkhiṇena hatthena vaṅkaṅguliṃ karitvā salohitampi āhareyyaṃ. Taṃ kissa hetu? Atthi me, bhante, kumāre anukampā''ti. ''Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anatthasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati. Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācaṃ bhāsati. Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anatthasaṃhitaṃ sā ca paresaṃ piyā manāpā tampi tathāgato vācaṃ na bhāsati. Yañca tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya. Taṃ kissa hetu? Atthi, rājakumāra, tathāgatassa sattesu anukampā''ti.

87. ''Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti, pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivitakkitaṃ hoti 'ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmī'ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhātī''ti?

''Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, rājakumāra, kusalo tvaṃ rathassa aṅgapaccaṅgāna''nti?

''Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgāna''nti.

''Taṃ kiṃ maññasi, rājakumāra, ye taṃ upasaṅkamitvā evaṃ puccheyyuṃ – 'kiṃ nāmidaṃ

rathassa aṅgapaccaṅga’nti? Pubbeva nu kho te etaṃ cetaso parivitakkitaṃ assa ‘ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmī’ti, udāhu ṭhānasovetaṃ paṭibhāseyyā’’ti?

‘‘Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ. Sabbāni me rathassa aṅgapaccaṅgāni suviditāni. Ṭhānasovetaṃ maṃ paṭibhāseyyā’’ti.

‘‘Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti, ṭhānasovetaṃ tathāgataṃ paṭibhāti. Taṃ kissa hetu? Sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ tathāgataṃ paṭibhātī’’ti.

Evaṃ vutte, abhayo rājakumāro bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bhante, abhikkantaṃ, bhante…pe… ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

Abhayarājakumārasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Bahuvedanīyasuttaṃ

88. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘kati nu kho, bhante udāyi, vedanā vuttā bhagavatā’’ti? ‘‘Tisso kho, thapati [gahapati (syā. kaṃ. pī.)], vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā’’ti. Evaṃ vutte, pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘na kho, bhante udāyi, tisso vedanā vuttā bhagavatā; dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā’’ti. Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca – ‘‘na kho, gahapati, dve vedanā vuttā bhagavatā; tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā’’ti. Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘na kho, bhante udāyi, tisso vedanā vuttā bhagavatā; dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā’’ti. Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca – ‘‘na kho, thapati, dve vedanā vuttā bhagavatā; tisso vedanā vuttā bhagavatā. Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā – imā kho, thapati, tisso vedanā vuttā bhagavatā’’ti. Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyiṃ etadavoca – ‘‘na kho, bhante udāyi, tisso vedanā vuttā bhagavatā, dve vedanā vuttā bhagavatā – sukhā vedanā, dukkhā vedanā. Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā’’ti. Neva kho sakkhi āyasmā udāyī pañcakaṅgaṃ thapatiṃ saññāpetuṃ na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyiṃ saññāpetuṃ.

89. Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ. Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca – ‘‘santaññeva kho, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa nābbhanumodi, santaññeva ca pana pariyāyaṃ udāyī pañcakaṅgassa thapatissa nābbhanumodi. Dvepānanda, vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattiṃsapi vedanā vuttā mayā pariyāyena, aṭṭhasatampi vedanā vuttā mayā pariyāyena. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye

aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesametaṃ pāṭikaṅkhaṃ – bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharissanti. Evaṃ pariyāyadesito kho, ānanda, mayā dhammo. Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesametaṃ pāṭikaṅkhaṃ – samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti''.

90. ''Pañca kho ime, ānanda, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā…pe… jivhāviññeyyā rasā…pe… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, ānanda, pañca kāmaguṇā. Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

''Yo kho, ānanda, evaṃ vadeyya – 'etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī'ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya – 'etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī'ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya…pe…. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya…pe…. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya…pe…. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsānañcāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya…pe…. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma 'anantaṃ viññāṇa'nti viññāṇañcāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya…pe…. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya…pe…. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma

nevasaññānāsaññāyatanaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

''Yo kho, ānanda, evaṃ vadeyya – 'etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī'ti, idamassa nānujānāmi. Taṃ kissa hetu? Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca. Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca? Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītatarañca.

91. ''Ṭhānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – 'saññāvedayitanirodhaṃ samaṇo gotamo āha; tañca sukhasmiṃ paññapeti. Tayidaṃ kiṃsu, tayidaṃ kathaṃsū'ti? Evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā – 'na kho, āvuso, bhagavā sukhaṃyeva vedanaṃ sandhāya sukhasmiṃ paññapeti; api ca, āvuso, yattha yattha sukhaṃ upalabbhati yahiṃ yahiṃ taṃ taṃ tathāgato sukhasmiṃ paññapetī''ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Bahuvedanīyasuttaṃ niṭṭhitaṃ navamaṃ.

10. Apaṇṇakasuttaṃ

92. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalānaṃ brāhmaṇagāmo tadavasari. Assosuṃ kho sāleyyakā brāhmaṇagahapatikā – ''samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī''ti. Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Appekacce bhagavatā saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu. Appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

93. Ekamantaṃ nisinne kho sāleyyake brāhmaṇagahapatike bhagavā etadavoca – ''atthi pana vo, gahapatayo, koci manāpo satthā yasmiṃ vo ākāravatī saddhā paṭiladdhā''ti? ''Natthi kho no, bhante, koci manāpo satthā yasmiṃ no ākāravatī saddhā paṭiladdhā''ti. ''Manāpaṃ vo, gahapatayo, satthāraṃ alabhantehi ayaṃ apaṇṇako dhammo samādāya vattitabbo. Apaṇṇako hi, gahapatayo, dhammo samatto samādinno, so vo bhavissati dīgharattaṃ hitāya sukhāya. Katamo ca, gahapatayo, apaṇṇako dhammo''?

94. ''Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ; natthi sukatadukkaṭānaṃ [sukaṭadukkaṭānaṃ (sī. syā. kaṃ. pī.)] kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko; natthi mātā, natthi pitā; natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā [samaggatā (ka.)] sammā paṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī'ti. Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – 'atthi dinnaṃ, atthi yiṭṭhaṃ, atthi hutaṃ; atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko; atthi ayaṃ loko, atthi paro loko; atthi mātā, atthi pitā; atthi sattā opapātikā; atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imañca lokaṃ

parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti. Taṃ kiṃ maññatha, gahapatayo – ‘nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’’’ti? ‘‘Evaṃ, bhante’’.

95. ‘‘Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi dinnaṃ, natthi yiṭṭhaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ [yadidaṃ (ka.)] kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme abhinivajjetvā [abhinibbajjetvā (syā. kaṃ.), abhinibbijjitvā (ka.)] yamidaṃ [yadidaṃ (ka.)] kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva pana paraṃ lokaṃ ‘natthi paro loko’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana paraṃ lokaṃ ‘natthi paro loko’ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana paraṃ lokaṃ ‘natthi paro loko’ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana paraṃ lokaṃ ‘natthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana paraṃ lokaṃ ‘natthi paro loko’ti paraṃ saññāpeti [paññāpeti (ka.)]; sāssa hoti asaddhammasaññatti [assaddhammapaññatti (ka.)]. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ – ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanā. Evamassime [evaṃ’si’me’ (sī. syā. kaṃ. pī.)] aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

‘‘Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho natthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā sotthimattānaṃ karissati; sace kho atthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho – dussīlo purisapuggalo micchādiṭṭhi natthikavādo’ti. Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho – yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

96. ‘‘Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi dinnaṃ…pe… ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ – ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

‘‘Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso – sīlavā purisapuggalo sammādiṭṭhi

atthikavādo’ti. Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho – yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

97. ‘‘Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato [pāṇamatimāpayato (sī. pī.), pāṇamatipātāpayato (syā. kaṃ.), pāṇamatipāpayato (ka.)], adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena [saccavācena (ka.)] natthi puññaṃ, natthi puññassa āgamo’ti. Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā te evamāhaṃsu – ‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhiṇañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; atthi tatonidānaṃ puññaṃ, atthi puññassa āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo’ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’’ti? ‘‘Evaṃ, bhante’’.

98. ‘‘Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento…pe… dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo’ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyaṃ ‘natthi kiriyā’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana kiriyaṃ ‘natthi kiriyā’ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana kiriyaṃ ‘natthi kiriyā’ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana kiriyaṃ ‘natthi kiriyā’ti āha, ye te arahanto kiriyavādā tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana kiriyaṃ ‘natthi kiriyā’ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ – ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

‘‘Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā sotthimattānaṃ karissati; sace kho atthi kiriyā evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ

kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho – dussīlo purisapuggalo micchādiṭṭhi akiriyavādo'ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho – yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

99. ''Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Dakkhiṇañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññassa āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo'ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana kiriyaṃ 'atthi kiriyā' tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana kiriyaṃ 'atthi kiriyā'ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana kiriyaṃ 'atthi kiriyā'ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana kiriyaṃ 'atthi kiriyā'ti āha; ye te arahanto kiriyavādā tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana kiriyaṃ 'atthi kiriyā'ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ – ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

''Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – 'sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso – sīlavā purisapuggalo sammādiṭṭhi kiriyavādo'ti. Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho – yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

100. ''Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ [viriyaṃ (sī. syā. kaṃ. pī.)], natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī'ti. Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – 'atthi hetu, atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkilissanti. Atthi hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā [atthi purisaparakkamo, sabbe sattā… savasā sabalā savīriyā (syā. kaṃ. ka.)] niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī'ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā'ti? 'Evaṃ, bhante'.

101. ‘‘Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti. Natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme samādāya vattissanti. Taṃ kissa hetu? Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti saṅkappeti; svāssa hoti micchāsaṅkappo. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti vācaṃ bhāsati; sāssa hoti micchāvācā. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti āha; ye te arahanto hetuvādā tesamayaṃ paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti. Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti. Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ – ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attānukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

‘‘Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho natthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā sotthimattānaṃ karissati; sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho – dussīlo purisapuggalo micchādiṭṭhi ahetukavādo’ti. Sace kho attheva hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho – yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

102. ‘‘Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘atthi hetu, atthi paccayo sattānaṃ saṃkilesāya; sahetū sappaccayā sattā saṃkilissanti. Atthi hetu, atthi paccayo sattānaṃ visuddhiyā; sahetū sappaccayā sattā visujjhanti. Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṃgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti tesametaṃ pāṭikaṅkhaṃ? Yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ – ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ – ime tayo kusale dhamme samādāya vattissanti. Taṃ kissa hetu? Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti saṅkappeti; svāssa hoti sammāsaṅkappo. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti vācaṃ bhāsati; sāssa hoti sammāvācā. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti āha, ye te arahanto hetuvādā tesamayaṃ na paccanīkaṃ karoti. Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti. Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti. Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ – ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

‘‘Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ‘sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ; atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso – sīlavā purisapuggalo sammādiṭṭhi hetuvādo’ti.

Sace kho atthi hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho – yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

103. ''Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso āruppā'ti. Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – 'atthi sabbaso āruppā'ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā''ti? ''Evaṃ, bhante''. ''Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso āruppā'ti, idaṃ me adiṭṭhaṃ; yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'atthi sabbaso āruppā'ti, idaṃ me aviditaṃ. Ahañceva [ahañce (?)] kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ – idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso āruppā'ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – ye te devā rūpino manomayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'atthi sabbaso āruppā'ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti bhavissati. Dissanti kho pana rūpādhikaraṇaṃ [rūpakāraṇā (ka.)] daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvaṃtuvaṃ-pesuñña-musāvādā. 'Natthi kho panetaṃ sabbaso arūpe'''ti. So iti paṭisaṅkhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

104. ''Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso bhavanirodho'ti. Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā. Te evamāhaṃsu – 'atthi sabbaso bhavanirodho'ti. Taṃ kiṃ maññatha, gahapatayo, nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā''ti? ''Evaṃ, bhante''. ''Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati – ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso bhavanirodho'ti, idaṃ me adiṭṭhaṃ; yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'atthi sabbaso bhavanirodho'ti, idaṃ me aviditaṃ. Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ – idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso bhavanirodho'ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – ye te devā arūpino saññāmayā apaṇṇakaṃ me tatrūpapatti bhavissati. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'atthi sabbaso bhavanirodho'ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati – yaṃ diṭṭheva dhamme parinibbāyissāmi. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'natthi sabbaso bhavanirodho'ti, tesamayaṃ diṭṭhi sārāgāya [sarāgāya (syā. kaṃ.)] santike, saṃyogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike. Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'atthi sabbaso bhavanirodho'ti, tesamayaṃ diṭṭhi asārāgāya santike, asaṃyogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike'''ti. So iti paṭisaṅkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

105. ''Cattārome, gahapatayo, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, gahapatayo, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha, gahapatayo, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

106. ''Katamo ca, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo acelako hoti muttācāro hatthāpalekhano…pe… [vitthāro ma. ni. 2.6-7

kandarakasutte] iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto.

‘‘Katamo ca, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo orabbhiko hoti sūkariko…pe… ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto.

‘‘Katamo ca, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto? Idha, gahapatayo, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto…pe… tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

‘‘Katamo ca, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, gahapatayo, tathāgato loke uppajjati arahaṃ sammāsambuddho…pe… so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ…pe… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate…pe… yathākammūpage satte pajānāti. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti…pe… ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Ayaṃ vuccati, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’’ti.

Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate’’ti.

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamo.

Tassuddānaṃ –

Kandaranāgarasekhavato ca, potaliyo puna jīvakabhacco;
Upālidamatho kukkuraabhayo, bahuvedanīyāpaṇṇakato dasamo.

2. Bhikkhuvaggo

1. Ambalaṭṭhikarāhulovādasuttaṃ

107. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami. Addasā kho āyasmā rāhulo bhagavantaṃ dūratova āgacchantaṃ. Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ. Nisīdi bhagavā paññatte āsane. Nisajja pāde pakkhālesi. Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

108. Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi – ‘‘passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapita’’nti? ‘‘Evaṃ, bhante’’. ‘‘Evaṃ parittakaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjā’’ti. Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi – ‘‘passasi no tvaṃ, rāhula, parittaṃ udakāvasesaṃ chaḍḍita’’nti? ‘‘Evaṃ, bhante’’. ‘‘Evaṃ chaḍḍitaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjā’’ti. Atha kho bhagavā taṃ udakādhānaṃ nikkujjitvā āyasmantaṃ rāhulaṃ āmantesi – ‘‘passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjita’’nti? ‘‘Evaṃ, bhante’’. ‘‘Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjā’’ti. Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ rāhulaṃ āmantesi – ‘‘passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tuccha’’nti? ‘‘Evaṃ, bhante’’. ‘‘Evaṃ rittaṃ tucchaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjāti. Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā [ubbūḷhavā (sī. pī.)] abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ. Tattha hatthārohassa evaṃ hoti – ‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti…pe… naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ. Apariccattaṃ kho rañño nāgassa jīvita’nti. Yato kho, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti…pe… naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti – ‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti. Pariccattaṃ kho rañño nāgassa jīvitaṃ. Natthi dāni kiñci rañño nāgassa akaraṇīya’nti. Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi. Tasmātiha te, rāhula, ‘hassāpi na musā bhaṇissāmī’ti – evañhi te, rāhula, sikkhitabbaṃ.

109. ‘‘Taṃ kiṃ maññasi, rāhula, kimatthiyo ādāso’’ti? ‘‘Paccavekkhaṇattho, bhante’’ti. ‘‘Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ. Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ [dukkhundrayaṃ, dukkhudayaṃ (ka.)] dukkhavipāka’nti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya,

ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka'nti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ [saṃsakkaṃ na ca karaṇīyaṃ (ka.)]. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipāka'nti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

''Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ – 'yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka'nti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka'nti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipāka'nti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.

''Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ – 'yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati [saṃvatti (pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka'nti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipāka'nti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkātabbaṃ; desetvā vivaritvā uttānīkatvā āyatiṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipāka'nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

110. ''Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ – 'yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka'nti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka'nti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka'nti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

''Karontenapi, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ – 'yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka'nti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ

dukkhudrayaṃ dukkhavipāka’nti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka’nti, anupadajjeyyāsi, tvaṃ rāhula, evarūpaṃ vacīkammaṃ.

‘‘Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati [saṃvatti (sī. pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ; desetvā vivaritvā uttānīkatvā āyatiṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipāka’nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

111. ‘‘Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka’nti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

‘‘Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka’nti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

‘‘Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ – ‘yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati [saṃvatti (sī. pī.)], parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti? Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – ‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati – akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipāka’nti, evarūpaṃ pana [evarūpe (sī. pī.), evarūpe pana (syā. kaṃ.)] te, rāhula,

manokammaṃ [manokamme (sī. syā. kaṃ. pī.)] aṭṭīyitabbaṃ harāyitabbaṃ jigucchitabbaṃ; aṭṭīyitvā harāyitvā jigucchitvā āyatiṃ saṃvaraṃ āpajjitabbaṃ. Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi – 'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati – kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipāka'nti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

112. ''Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ. Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti. Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti. Tasmātiha, rāhula, 'paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmī'ti – evañhi te, rāhula, sikkhitabba''nti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Mahārāhulovādasuttaṃ

113. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Āyasmāpi kho rāhulo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā apaloketvā āyasmantaṃ rāhulaṃ āmantesi – ''yaṃ kiñci, rāhula, rūpaṃ – atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā – sabbaṃ rūpaṃ 'netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabba''nti. ''Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā''ti? ''Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā''ti. Atha kho āyasmā rāhulo ''ko najja [ko nujja (syā. kaṃ.)] bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatī''ti tato paṭinivattitvā aññatarasmiṃ rukkhamūle nisīdi pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. Addasā kho āyasmā sāriputto āyasmantaṃ rāhulaṃ aññatarasmiṃ rukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. Disvāna āyasmantaṃ rāhulaṃ āmantesi – ''ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati, rāhula, bhāvanā bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā''ti.

114. Atha kho āyasmā rāhulo sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā rāhulo bhagavantaṃ etadavoca – ''kathaṃ bhāvitā nu kho, bhante, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā''ti? ''Yaṃ kiñci, rāhula, ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ – kesā lomā nakhā dantā taco maṃsaṃ nhāru [nahāru (sī. syā. kaṃ. pī.)] aṭṭhi aṭṭhimiñjaṃ vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhattikā pathavīdhātu [paṭhavīdhātu (sī. syā. kaṃ. pī.)]. Yā ceva kho pana ajjhattikā

pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhāturevesā. Taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti’’.

115. ‘‘Katamā ca, rāhula, āpodhātu? Āpodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā āpodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ – pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhattikā āpodhātu. Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturevesā. Taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

116. ‘‘Katamā ca, rāhula, tejodhātu? Tejodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ – yena ca santappati yena ca jīrīyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhattikā tejodhātu. Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā. Taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

117. ‘‘Katamā ca, rāhula, vāyodhātu? Vāyodhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ – uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayā [koṭṭhasayā (sī. pī.)] vātā, aṅgamaṅgānusārino vātā, assāso passāso, iti yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ – ayaṃ vuccati, rāhula, ajjhattikā vāyodhātu. Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhāturevesā. Taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

118. ‘‘Katamā ca, rāhula, ākāsadhātu? Ākāsadhātu siyā ajjhattikā, siyā bāhirā. Katamā ca, rāhula, ajjhattikā ākāsadhātu? Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, seyyathidaṃ – kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ [adhobhāgā (sī. syā. kaṃ. pī.)] nikkhamati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ, aghaṃ aghagataṃ, vivaraṃ vivaragataṃ, asamphuṭṭhaṃ, maṃsalohitehi upādinnaṃ [ākāsagataṃ upādinnaṃ (sī. pī.)] – ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu. Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturevesā. Taṃ ‘netaṃ mama, nesohamasmi, na meso attā’ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.

119. ‘‘Pathavīsamaṃ, rāhula, bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi nikkhipanti, gūthagatampi nikkhipanti, muttagatampi nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi. Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

‘‘Āposamaṃ, rāhula, bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, āpasmiṃ sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti,

pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, āposamaṃ bhāvanaṃ bhāvehi. Āposamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

‘‘Tejosamaṃ, rāhula, bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi dahati, pubbagatampi dahati, lohitagatampi dahati, na ca tena tejo aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, tejosamaṃ bhāvanaṃ bhāvehi. Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

‘‘Vāyosamaṃ, rāhula, bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo aṭṭīyati vā harāyati vā jigucchati vā; evameva kho tvaṃ, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi. Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

‘‘Ākāsasamaṃ, rāhula, bhāvanaṃ bhāvehi. Ākāsasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathāpi, rāhula, ākāso na katthaci patiṭṭhito; evameva kho tvaṃ, rāhula, ākāsasamaṃ bhāvanaṃ bhāvehi. Ākāsasamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

120. ‘‘Mettaṃ, rāhula, bhāvanaṃ bhāvehi. Mettañhi te, rāhula, bhāvanaṃ bhāvayato yo byāpādo so pahīyissati. Karuṇaṃ, rāhula, bhāvanaṃ bhāvehi. Karuṇañhi te, rāhula, bhāvanaṃ bhāvayato yā vihesā sā pahīyissati. Muditaṃ, rāhula, bhāvanaṃ bhāvehi. Muditañhi te, rāhula, bhāvanaṃ bhāvayato yā arati sā pahīyissati. Upekkhaṃ, rāhula, bhāvanaṃ bhāvehi. Upekkhañhi te, rāhula, bhāvanaṃ bhāvayato yo paṭigho so pahīyissati. Asubhaṃ, rāhula, bhāvanaṃ bhāvehi. Asubhañhi te, rāhula, bhāvanaṃ bhāvayato yo rāgo so pahīyissati. Aniccasaññaṃ, rāhula, bhāvanaṃ bhāvehi. Aniccasaññañhi te, rāhula, bhāvanaṃ bhāvayato yo asmimāno so pahīyissati.

121. ‘‘Ānāpānassatiṃ, rāhula, bhāvanaṃ bhāvehi. Ānāpānassati hi te, rāhula, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā. Kathaṃ bhāvitā ca, rāhula, ānāpānassati, kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? Idha, rāhula, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So satova assasati satova [sato (sī. syā. kaṃ. pī.)] passasati.

‘‘Dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti; rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti. ‘Sabbakāyappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sabbakāyappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

‘‘‘Pītippaṭisaṃvedī assasissāmī’ti sikkhati; ‘pītippaṭisaṃvedī passasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī assasissāmī’ti sikkhati; ‘sukhappaṭisaṃvedī passasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati; ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

‘‘‘Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati; ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;

'samādahaṃ cittaṃ assasissāmī'ti sikkhati; 'samādahaṃ cittaṃ passasissāmī'ti sikkhati; 'vimocayaṃ cittaṃ assasissāmī'ti sikkhati; 'vimocayaṃ cittaṃ passasissāmī'ti sikkhati.

'''Aniccānupassī assasissāmī'ti sikkhati; 'aniccānupassī passasissāmī'ti sikkhati; 'virāgānupassī assasissāmī'ti sikkhati; 'virāgānupassī passasissāmī'ti sikkhati; 'nirodhānupassī assasissāmī'ti sikkhati; 'nirodhānupassī passasissāmī'ti sikkhati; 'paṭinissaggānupassī assasissāmī'ti sikkhati; 'paṭinissaggānupassī passasissāmī'ti sikkhati.

''Evaṃ bhāvitā kho, rāhula, ānāpānassati, evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā. Evaṃ bhāvitāya, rāhula, ānāpānassatiyā, evaṃ bahulīkatāya yepi te carimakā assāsā tepi viditāva nirujjhanti no aviditā''ti.

Idamavoca bhagavā. Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Cūḷamālukyasuttaṃ

122. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmato mālukyaputtassa [māluṅkyaputtassa (sī. syā. kaṃ. pī.)] rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ''yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni – 'sassato loko'tipi, 'asassato loko'tipi, 'antavā loko'tipi, 'anantavā loko'tipi, 'taṃ jīvaṃ taṃ sarīra'ntipi, 'aññaṃ jīvaṃ aññaṃ sarīra'ntipi, 'hoti tathāgato paraṃ maraṇā'tipi, 'na hoti tathāgato paraṃ maraṇā'tipi, 'hoti ca na ca hoti tathāgato paraṃ maraṇā'tipi, 'neva hoti na na hoti tathāgato paraṃ maraṇā'tipi – tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati. Sohaṃ bhagavantaṃ upasaṅkamitvā etamatthaṃ pucchissāmi. Sace me bhagavā byākarissati – 'sassato loko'ti vā 'asassato loko'ti vā…pe… 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā – evāhaṃ bhagavati brahmacariyaṃ carissāmi; no ce me bhagavā byākarissati – 'sassato loko'ti vā 'asassato loko'ti vā…pe… 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā – evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmī''ti.

123. Atha kho āyasmā mālukyaputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mālukyaputto bhagavantaṃ etadavoca –

124. ''Idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni paṭikkhittāni – 'sassato loko'tipi, 'asassato loko'tipi…pe… 'neva hoti na na hoti tathāgato paraṃ maraṇā'tipi – tāni me bhagavā na byākaroti. Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me nakkhamati. Sohaṃ bhagavantaṃ upasaṅkamitvā etamatthaṃ pucchissāmi. Sace me bhagavā byākarissati – 'sassato loko'ti vā, 'asassato loko'ti vā…pe… 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā – evāhaṃ bhagavati, brahmacariyaṃ carissāmi. No ce me bhagavā byākarissati – 'sassato loko'ti vā, 'asassato loko'ti vā…pe… 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā – evāhaṃ sikkhaṃ paccakkhāya hīnāyāvattissāmīti. Sace bhagavā jānāti – 'sassato loko'ti, 'sassato loko'ti me bhagavā byākarotu; sace bhagavā jānāti – 'asassato loko'ti, 'asassato loko'ti me bhagavā byākarotu. No ce bhagavā jānāti – 'sassato loko'ti vā, 'asassato loko'ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – 'na jānāmi, na passāmī'ti. Sace bhagavā jānāti – 'antavā loko'ti, 'anantavā loko'ti me bhagavā byākarotu; sace bhagavā jānāti – 'anantavā loko'ti, 'anantavā loko'ti me bhagavā byākarotu. No ce bhagavā jānāti – 'antavā loko'ti vā, 'anantavā loko'ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – 'na jānāmi, na passāmī'ti. Sace bhagavā jānāti – 'taṃ jīvaṃ taṃ sarīra'nti, 'taṃ jīvaṃ taṃ sarīra'nti me bhagavā byākarotu; sace bhagavā jānāti – 'aññaṃ jīvaṃ aññaṃ sarīra'nti, 'aññaṃ jīvaṃ aññaṃ sarīra'nti me bhagavā byākarotu. No ce bhagavā

jānāti – ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi, na passāmī’ti. Sace bhagavā jānāti – ‘hoti tathāgato paraṃ maraṇā’ti, ‘hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu; sace bhagavā jānāti – ‘na hoti tathāgato paraṃ maraṇā’ti, ‘na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu. No ce bhagavā jānāti – ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi na passāmī’ti. Sace bhagavā jānāti – ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu; sace bhagavā jānāti – ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti me bhagavā byākarotu. No ce bhagavā jānāti – ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ – ‘na jānāmi, na passāmī’’’ti.

125. ‘‘Kiṃ nu [kiṃ nu kho (syā. kaṃ. ka.)] tāhaṃ, mālukyaputta, evaṃ avacaṃ – ‘ehi tvaṃ, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Tvaṃ vā pana maṃ evaṃ avaca – ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati – ‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā, ‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīra’nti vā, ‘aññaṃ jīvaṃ aññaṃ sarīra’nti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Iti kira, mālukyaputta, nevāhaṃ taṃ vadāmi – ehi tvaṃ, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi – ‘sassato loko’ti vā, ‘asassato loko’ti vā…pe… ‘neva hoti na na hoti tathāgato paraṃ maraṇāti vā’ti; napi kira maṃ tvaṃ vadesi – ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati – ‘sassato loko’ti vā ‘asassato loko’ti vā…pe… ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā’’ti. Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?

126. ‘‘Yo kho, mālukyaputta, evaṃ vadeyya – ‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati – ‘‘sassato loko’’ti vā, ‘‘asassato loko’’ti vā…pe… ‘‘neva hoti na na hoti tathāgato paraṃ maraṇā’’ti vāti, abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya. Seyyathāpi, mālukyaputta, puriso sallena viddho assa savisena gāḷhapalepanena. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ. So evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, evaṃnāmo evaṃgotto iti vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, dīgho vā rasso vā majjhimo vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, kāḷo vā sāmo vā maṅguracchavī vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, amukasmiṃ gāme vā nigame vā nagare vā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ jānāmi yenamhi viddho, yadi vā cāpo yadi vā kodaṇḍo’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyaṃ jānāmi yāyamhi viddho, yadi vā akkassa yadi vā saṇhassa [saṇṭhassa (sī. syā. kaṃ. pī.)] yadi vā nhārussa yadi vā maruvāya yadi vā khīrapaṇṇino’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho, yadi vā gacchaṃ yadi vā ropima’nti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho, yassa pattehi vājitaṃ [vākhittaṃ (ka.)] yadi vā gijjhassa yadi vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā sithilahanuno’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ jānāmi yenamhi viddho, yassa nhārunā parikkhittaṃ yadi vā gavassa yadi vā mahiṃsassa yadi vā bheravassa [roruvassa (sī. syā. kaṃ. pī.)] yadi vā semhārassā’ti; so evaṃ vadeyya – ‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi yenamhi viddho, yadi vā sallaṃ yadi vā khurappaṃ yadi vā vekaṇḍaṃ yadi vā nārācaṃ

yadi vā vacchadantaṃ yadi vā karavīrapatta'nti – aññātameva taṃ, mālukyaputta, tena purisena assa, atha so puriso kālaṃ kareyya. Evameva kho, mālukyaputta, yo evaṃ vadeyya – 'na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati – ''sassato loko''ti vā ''asassato loko''ti vā…pe… ''neva hoti na na hoti tathāgato paraṃ maraṇā''ti vāti – abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṅkareyya.

127. '''Sassato loko'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ 'no asassato loko'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi 'no sassato loko'ti vā, mālukyaputta, diṭṭhiyā sati, 'asassato loko'ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. 'Antavā loko'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ 'no anantavā loko'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi 'no antavā loko'ti vā, mālukyaputta, diṭṭhiyā sati, 'anantavā loko'ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā; yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. 'Taṃ jīvaṃ taṃ sarīra'nti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ 'no aññaṃ jīvaṃ aññaṃ sarīra'nti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi 'no taṃ jīvaṃ taṃ sarīra'nti vā, mālukyaputta, diṭṭhiyā sati, 'aññaṃ jīvaṃ aññaṃ sarīra'nti vā diṭṭhiyā sati attheva jāti…pe… nighātaṃ paññapemi. 'Hoti tathāgato paraṃ maraṇā'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ 'no na hoti tathāgato paraṃ maraṇā'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi 'no hoti tathāgato paraṃ maraṇā'ti vā, mālukyaputta, diṭṭhiyā sati, 'na hoti tathāgato paraṃ maraṇā'ti vā diṭṭhiyā sati attheva jāti…pe… yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi. 'Hoti ca na ca hoti tathāgato paraṃ maraṇā'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ 'no neva hoti na na hoti tathāgato paraṃ maraṇā'ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi 'no hoti ca na ca hoti tathāgato paraṃ maraṇā'ti, mālukyaputta, diṭṭhiyā sati, 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti vā diṭṭhiyā sati attheva jāti…pe… yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

128. ''Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhāretha. Kiñca, mālukyaputta, mayā abyākataṃ? 'Sassato loko'ti mālukyaputta, mayā abyākataṃ; 'asassato loko'ti – mayā abyākataṃ; 'antavā loko'ti – mayā abyākataṃ; 'anantavā loko'ti – mayā abyākataṃ; 'taṃ jīvaṃ taṃ sarīra'nti – mayā abyākataṃ; 'aññaṃ jīvaṃ aññaṃ sarīra'nti – mayā abyākataṃ; 'hoti tathāgato paraṃ maraṇā'ti – mayā abyākataṃ; 'na hoti tathāgato paraṃ maraṇā'ti – mayā abyākataṃ; 'hoti ca na ca hoti tathāgato paraṃ maraṇā'ti – mayā abyākataṃ; 'neva hoti na na hoti tathāgato paraṃ maraṇā'ti – mayā abyākataṃ. Kasmā cetaṃ, mālukyaputta, mayā abyākataṃ? Na hetaṃ, mālukyaputta, atthasaṃhitaṃ na ādibrahmacariyakaṃ na [netaṃ (sī.)] nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Tasmā taṃ mayā abyākataṃ. Kiñca, mālukyaputta, mayā byākataṃ? 'Idaṃ dukkha'nti, mālukyaputta, mayā byākataṃ; 'ayaṃ dukkhasamudayo'ti – mayā byākataṃ; 'ayaṃ dukkhanirodho'ti – mayā byākataṃ; 'ayaṃ dukkhanirodhagāminī paṭipadā'ti – mayā byākataṃ. Kasmā cetaṃ, mālukyaputta, mayā byākataṃ? Etañhi, mālukyaputta, atthasaṃhitaṃ etaṃ ādibrahmacariyakaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Tasmā taṃ mayā byākataṃ. Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha; byākatañca me byākatato dhārethā''ti.

Idamavoca bhagavā. Attamano āyasmā mālukyaputto bhagavato bhāsitaṃ abhinandīti.

Cūḷamālukyasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Mahāmālukyasuttaṃ

129. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ''bhikkhavo''ti. ''Bhadante''ti te bhikkhū bhagavato

paccassosuṃ. Bhagavā etadavoca – ‘‘dhāretha no tumhe, bhikkhave, mayā desitāni pañcorambhāgiyāni saṃyojanānī’’ti?

Evaṃ vutte, āyasmā mālukyaputto bhagavantaṃ etadavoca – ‘‘ahaṃ kho, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanānī’’ti. ‘‘Yathā kathaṃ pana tvaṃ, mālukyaputta, dhāresi mayā desitāni pañcorambhāgiyāni saṃyojanānī’’ti? ‘‘Sakkāyadiṭṭhiṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; vicikicchaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; sīlabbataparāmāsaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; kāmacchandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi; byāpādaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evaṃ kho ahaṃ, bhante, dhāremi bhagavatā desitāni pañcorambhāgiyāni saṃyojanānī’’ti.

‘‘Kassa kho nāma tvaṃ, mālukyaputta, imāni evaṃ pañcorambhāgiyāni saṃyojanāni desitāni dhāresi? Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti? Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyadiṭṭhi? Anusetvevassa [anuseti tvevassa (sī. pī.)] sakkāyadiṭṭhānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā? Anusetvevassa vicikicchānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso? Anusetvevassa sīlabbataparāmāsānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmacchando? Anusetvevassa kāmarāgānusayo. Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati sattesu byāpādo? Anusetvevassa byāpādānusayo. Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissantī’’ti? Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca – ‘‘etassa, bhagavā, kālo, etassa, sugata, kālo yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paccassosi. Bhagavā etadavoca –

130. ‘‘Idhānanda, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati sakkāyadiṭṭhiparetena; uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā sakkāyadiṭṭhi thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ. Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa sā vicikicchā thāmagatā appaṭivinītā orambhāgiyaṃ saṃyojanaṃ. Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so sīlabbataparāmāso thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ. Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so kāmarāgo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti. Tassa so byāpādo thāmagato appaṭivinīto orambhāgiyaṃ saṃyojanaṃ.

131. ‘‘Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na sakkāyadiṭṭhiparetena; uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā sakkāyadiṭṭhi sānusayā pahīyati. Na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena; uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa sā vicikicchā sānusayā pahīyati. Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na sīlabbataparāmāsaparetena; uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti.

Tassa so sīlabbataparāmāso sānusayo pahīyati. Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena; uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so kāmarāgo sānusayo pahīyati. Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena; uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti. Tassa so byāpādo sānusayo pahīyati.

132. ‘‘Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – netaṃ ṭhānaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacaṃ acchetvā pheggum acchetvā sāracchedo bhavissatīti – netaṃ ṭhānaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – netaṃ ṭhānaṃ vijjati.

‘‘Yo ca kho, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – ṭhānametaṃ vijjati. Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacaṃ chetvā pheggum chetvā sāracchedo bhavissatīti – ṭhānametaṃ vijjati; evameva kho, ānanda, yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti – ṭhānametaṃ vijjati. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha dubbalako puriso āgaccheyya – ‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti [gacchāmīti (sī. pī.)]; so na sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ. Evameva kho, ānanda, yesaṃ kesañci [yassa kassaci (sabbattha)] sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati; seyyathāpi so dubbalako puriso evamete daṭṭhabbā. Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā. Atha balavā puriso āgaccheyya – ‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti; so sakkuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantuṃ. Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati; seyyathāpi so balavā puriso evamete daṭṭhabbā.

133. ‘‘Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya? Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti [paṭipāpeti (syā.), patiṭṭhāpeti (ka.)]. So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati – ‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbāna’nti. So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

‘‘Puna caparaṃ, ānanda, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ… anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

‘‘Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ…pe… anāvattidhammo

tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

‘‘Puna caparaṃ, ānanda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ…pe… anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

‘‘Puna caparaṃ, ānanda, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ…pe… anāvattidhammo tasmā lokā. Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyā’’ti.

‘‘Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcarahi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino’’ti? ‘‘Ettha kho panesāhaṃ [ettha kho tesāhaṃ (sī. syā. kaṃ. pī.)], ānanda, indriyavemattataṃ vadāmī’’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Mahāmālukyasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bhaddālisuttaṃ

134. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – ‘‘bhikkhavo’’ti. ‘‘Bhadante’’ti te bhikkhū bhagavato paccassosuṃ. Bhagavā etadavoca – ‘‘ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho, ahaṃ, bhikkhave, bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’’ti. Evaṃ vutte, āyasmā bhaddāli bhagavantaṃ etadavoca – ‘‘ahaṃ kho, bhante, na ussahāmi ekāsanabhojanaṃ bhuñjituṃ; ekāsanabhojanañhi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vippaṭisāro’’ti. ‘‘Tena hi tvaṃ, bhaddāli, yattha nimantito assasi tattha ekadesaṃ bhuñjitvā ekadesaṃ nīharitvāpi bhuñjeyyāsi. Evampi kho tvaṃ, bhaddāli, bhuñjamāno ekāsano yāpessasī’’ti [bhuñjamāno yāpessasīti (sī. syā. kaṃ. pī.)]. ‘‘Evampi kho ahaṃ, bhante, na ussahāmi bhuñjituṃ; evampi hi me, bhante, bhuñjato siyā kukkuccaṃ, siyā vippaṭisāro’’ti. Atha kho āyasmā bhaddāli bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Atha kho āyasmā bhaddāli sabbaṃ taṃ temāsaṃ na bhagavato sammukhībhāvaṃ adāsi, yathā taṃ satthusāsane sikkhāya aparipūrakārī.

135. Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti – niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti. Atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadavocuṃ – ‘‘idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ karīyati [karaṇīyaṃ (ka.)]. Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissati. Iṅghāvuso bhaddāli, etaṃ dosakaṃ sādhukaṃ manasi karohi, mā te pacchā dukkarataraṃ ahosī’’ti. ‘‘Evamāvuso’’ti kho āyasmā bhaddāli tesaṃ bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhaddāli bhagavantaṃ etadavoca – ‘‘accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā’’ti.

‘‘Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Samayopi kho te, bhaddāli, appaṭividdho ahosi – ‘bhagavā kho sāvatthiyaṃ viharati, bhagavāpi maṃ jānissati – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi – ‘sambahulā kho bhikkhu sāvatthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi – ‘sambahulā kho bhikkhuniyo sāvatthiyaṃ vassaṃ upagatā, tāpi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi – ‘sambahulā kho upāsakā sāvatthiyaṃ paṭivasanti, tepi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi – ‘sambahulā kho upāsikā sāvatthiyaṃ paṭivasanti, tāpi maṃ jānissanti – bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosi. Samayopi kho te, bhaddāli, appaṭividdho ahosi – ‘sambahulā kho nānātitthiyā samaṇabrāhmaṇā sāvatthiyaṃ vassaṃ upagatā, tepi maṃ jānissanti – bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako theraññataro bhikkhu sāsane sikkhāya aparipūrakārī’ti. Ayampi kho te, bhaddāli, samayo appaṭividdho ahosī’’ti.

‘‘Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā’’ti. ‘‘Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi’’.

136. ‘‘Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ vadeyyaṃ – ‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā’’ti?

‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, bhaddāli, idhassa bhikkhu paññāvimutto… kāyasakkhi… diṭṭhippatto… saddhāvimutto… dhammānusārī… saddhānusārī, tamahaṃ evaṃ vadeyyaṃ – ‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā’’ti?

‘‘No hetaṃ, bhante’’.

‘‘Taṃ kiṃ maññasi, bhaddāli, api nu tvaṃ, bhaddāli, tasmiṃ samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā’’ti?

‘‘No hetaṃ, bhante’’.

‘‘Nanu tvaṃ, bhaddāli, tasmiṃ samaye ritto tuccho aparaddho’’ti?

‘‘Evaṃ, bhante. Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā’’ti. ‘‘Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Yato ca kho tvaṃ, bhaddāli, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhihesā,

bhaddāli, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjati''.

137. ''Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya aparipūrakārī hoti. Tassa evaṃ hoti – 'yaṃnūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari [uttariṃ (sī. syā. kaṃ. pī.)] manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyya'nti. So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato satthāpi upavadati, anuviccapi viññū sabrahmacārī upavadanti, devatāpi upavadanti, attāpi attānaṃ upavadati. So satthārāpi upavadito, anuviccapi viññūhi sabrahmacārīhi upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

138. ''Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti. Tassa evaṃ hoti – 'yaṃnūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Appeva nāmāhaṃ uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyya'nti. So vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tathāvūpakaṭṭhassa viharato satthāpi na upavadati, anuviccapi viññū sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati. So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito, devatāhipi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti. So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

139. ''Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

''Puna caparaṃ, bhaddāli, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

''Puna caparaṃ, bhaddāli, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – 'ime vata bhonto sattā kāyaduccaritena samannāgatā…pe… vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā…pe… sugatiṃ

saggaṃ lokaṃ upapannā'ti iti dibbena cakkhunā visuddhena atikkantamānusakena…pe… yathākammūpage satte pajānāti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So 'idaṃ dukkha'nti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti; 'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Taṃ kissa hetu? Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā''ti.

140. Evaṃ vutte, āyasmā bhaddāli bhagavantaṃ etadavoca – ''ko nu kho, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha [pavayha pavayha (sī. syā. kaṃ. pī.)] kāraṇaṃ karonti? Ko pana, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī''ti? ''Idha, bhaddāli, ekacco bhikkhu abhiṇhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāteti, na netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu abhiṇhāpattiko āpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāteti, na netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti nāha. Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ [yathayidaṃ (syā. kaṃ. ka.)] adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

141. ''Idha pana, bhaddāli, ekacco bhikkhu abhiṇhāpattiko hoti āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pāteti, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu abhiṇhāpattiko āpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pāteti, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

142. ''Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāteti, na netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti nāha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, na sammā vattati, na lomaṃ pāteti, na netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti nāha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

143. ''Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca

pātukaroti, sammā vattati, lomaṃ pāteti, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo. So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti, sammā vattati, lomaṃ pāteti, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha. Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyāti. Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

144. ''Idha, bhaddāli, ekacco bhikkhu saddhāmattakena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – 'ayaṃ kho, āvuso, bhikkhu saddhāmattakena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma – mā yampissa taṃ saddhāmattakaṃ pemamattakaṃ tamhāpi parihāyī'ti. Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā ñātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyuṃ – 'mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī'ti; evameva kho, bhaddāli, idhekacco bhikkhu saddhāmattakena vahati pemamattakena. Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti – 'ayaṃ kho, āvuso, bhikkhu saddhāmattakena vahati pemamattakena. Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma – mā yampissa taṃ saddhāmattakaṃ pemamattakaṃ tamhāpi parihāyī'ti. Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti. Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī''ti.

145. '''Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṇṭhahiṃsu? Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahantī'ti? ''Evametaṃ, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahantīti. Na tāva, bhaddāli, satthā sāvakānaṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Yato ca kho, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesaṃyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti. Atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesaṃyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya. Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti. Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakānaṃ sikkhāpadaṃ paññāpeti tesaṃyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

146. ''Appakā kho tumhe, bhaddāli, tena samayena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ. Taṃ sarasi [sarasi tvaṃ (sī. pī.), sarasi taṃ (?)] bhaddālī''ti?

''No hetaṃ, bhante''.

''Tatra, bhaddāli, kaṃ hetuṃ paccesī''ti?

''So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahosi''nti.

''Na kho, bhaddāli, eseva hetu, esa paccayo. Api ca me tvaṃ, bhaddāli, dīgharattaṃ cetasā cetoparicca vidito – 'na cāyaṃ moghapuriso mayā dhamme desiyamāne aṭṭhiṃ katvā manasi katvā sabbacetaso [sabbaṃ cetaso (ka.)] samannāharitvā ohitasoto dhammaṃ suṇātī'ti. Api ca te ahaṃ, bhaddāli, ājānīyasusūpamaṃ dhammapariyāyaṃ desessāmi. Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī''ti. ''Evaṃ, bhante''ti kho āyasmā bhaddāli bhagavato paccassosi. Bhagavā etadavoca –

147. ‘‘Seyyathāpi, bhaddāli, dakkho assadamako bhadraṃ assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ kāreti. Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmiṃ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā anupubbakāraṇā tasmiṃ ṭhāne parinibbuto hoti, tamenaṃ assadamako uttari kāraṇaṃ kāreti yugādhāne. Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmiṃ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā anupubbakāraṇā tasmiṃ ṭhāne parinibbuto hoti, tamenaṃ assadamako uttari kāraṇaṃ kāreti anukkame maṇḍale khurakāse [khurakāye (sī. pī.)] dhāve davatte [ravatthe (sī. syā. kaṃ. pī.)] rājaguṇe rājavaṃse uttame jave uttame haye uttame sākhalye. Tassa uttame jave uttame haye uttame sākhalye kāraṇaṃ kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa. So abhiṇhakāraṇā anupubbakāraṇā tasmiṃ ṭhāne parinibbāyati. Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā anupubbakāraṇā tasmiṃ ṭhāne parinibbuto hoti, tamenaṃ assadamako uttari vaṇṇiyañca pāṇiyañca [valiyañca (sī. pī.), baliyañca (syā. kaṃ.)] anuppavecchati. Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro assājānīyo rājāraho hoti rājabhoggo rañño aṅganteva saṅkhyaṃ gacchati.

‘‘Evameva kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa. Katamehi dasahi? Idha, bhaddāli, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti – imehi kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’’ti.

Idamavoca bhagavā. Attamano āyasmā bhaddāli bhagavato bhāsitaṃ abhinandīti.

Bhaddālisuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Laṭukikopamasuttaṃ

148. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yenaññataro vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Āyasmāpi kho udāyī pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvisi. Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena so vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Atha kho āyasmato udāyissa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘‘bahūnaṃ [bahunnaṃ (sī. syā. kaṃ. pī.) evamīdise aviññāṇakappakaraṇe] vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’’ti. Atha kho āyasmā udāyī sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

149. Ekamantaṃ nisinno kho āyasmā udāyī bhagavantaṃ etadavoca – ‘‘idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi – ‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ

upahattā'ti. Mayañhi, bhante, pubbe sāyañceva bhuñjāma pāto ca divā ca vikāle. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi – 'iṅgha tumhe, bhikkhave, etaṃ divāvikālabhojanaṃ pajahathā'ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva [ahu (sī. pī.)] domanassaṃ – 'yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā'ti. Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ divāvikālabhojanaṃ pajahimhā. Te mayaṃ, bhante, sāyañceva bhuñjāma pāto ca. Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi – 'iṅgha tumhe, bhikkhave, etaṃ rattiṃvikālabhojanaṃ pajahathā'ti. Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ – 'yampi no imesaṃ dvinnaṃ bhattānaṃ paṇītasaṅkhātataraṃ tassapi no bhagavā pahānamāha, tassapi no sugato paṭinissaggamāhā'ti. Bhūtapubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha – 'handa ca imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā'ti. Yā kāci, bhante, saṅkhatiyo sabbā tā rattiṃ, appā divā. Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ rattiṃvikālabhojanaṃ pajahimhā. Bhūtapubbaṃ, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvāṭampi [kaṇṭakavattampi (sī. pī.), kaṇṭakarājimpi (syā. kaṃ.)] ārohanti, suttampi gāviṃ ārohanti, māṇavehipi samāgacchanti katakammehipi akatakammehipi, mātugāmopi te [tena (ka.)] asaddhammena nimanteti. Bhūtapubbāhaṃ, bhante, rattandhakāratimisāyaṃ piṇḍāya carāmi. Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī. Disvā maṃ bhītā vissaramakāsi – 'abhumme [abbhumme (sī. pī.)] pisāco vata ma'nti! Evaṃ vutte, ahaṃ, bhante, taṃ itthiṃ etadavocaṃ – 'nāhaṃ, bhagini, pisāco; bhikkhu piṇḍāya ṭhito'ti. 'Bhikkhussa ātumārī, bhikkhussa mātumārī [ṭhito'ti. bhikkhussa ātumātumārī (ka.)]! Varaṃ te, bhikkhu, tiṇhena govikantanena kucchi parikanto, na tveva varaṃ yaṃ [na tveva yā (sī. pī.)] rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasī'ti [carasāti (sī. pī.)]. Tassa mayhaṃ, bhante, tadanussarato evaṃ hoti – 'bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā; bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā''ti.

150. ''Evameva panudāyi, idhekacce moghapurisā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu – 'kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo'ti. Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā tesaṃ taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro – seyyathāpi, udāyi, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti. Yo nu kho, udāyi, evaṃ vadeyya – 'yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhana'nti; sammā nu kho so, udāyi, vadamāno vadeyyā''ti? ''No hetaṃ, bhante. Yena sā, bhante, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro''ti. ''Evameva kho, udāyi, idhekacce moghapurisā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu – 'kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo'ti? Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā tesaṃ taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro''.

151. ''Idha panudāyi, ekacce kulaputtā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu – 'kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā'ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā [paradavuttā (sī. syā. kaṃ. pī.)] migabhūtena cetasā viharanti. Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ – seyyathāpi, udāyi, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati. Yo nu kho, udāyi, evaṃ vadeyya – 'yehi so rañño

nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro'ti; sammā nu kho so, udāyi, vadamāno vadeyyā''ti? ''No hetaṃ, bhante. Yehi so, bhante, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varattehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā saṃpadāletvā yena kāmaṃ pakkamati, tañhi tassa abalaṃ bandhanaṃ…pe… asārakaṃ bandhana''nti. ''Evameva kho, udāyi, idhekacce kulaputtā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu – 'kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṭinissaggamāhā'ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ''.

152. ''Seyyathāpi, udāyi, puriso daliddo assako anāḷhiyo; tassa'ssa ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyiṃ [kākātiḍāyiṃ (?)] naparamarūpaṃ, ekā khaṭopikā [kaḷopikā (ka.)] oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ, ekā jāyikā naparamarūpā. So ārāmagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa – 'sukhaṃ vata, bho, sāmaññaṃ, ārogyaṃ vata, bho, sāmaññaṃ! So vatassaṃ [so vatassa (ka.)] yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So na sakkuṇeyya ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyiṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho, udāyi, evaṃ vadeyya – 'yehi so puriso bandhanehi baddho na sakkoti ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyiṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhana'nti; sammā nu kho so, udāyi, vadamāno vadeyyā''ti? ''No hetaṃ, bhante. Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekaṃ agārakaṃ oluggaviluggaṃ kākātidāyiṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro''ti. ''Evameva kho, udāyi, idhekacce moghapurisā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu – 'kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo'ti? Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā tesaṃ taṃ, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro''.

153. ''Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo, nekānaṃ dhaññagaṇānaṃ cayo, nekānaṃ khettagaṇānaṃ cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo; so ārāmagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ. Tassa evamassa – 'sukhaṃ vata, bho, sāmaññaṃ, ārogyaṃ vata, bho, sāmaññaṃ! So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Yo nu kho, udāyi, evaṃ vadeyya – 'yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni

dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro'ti; sammā nu kho so, udāyi, vadamāno vadeyyā''ti? ''No hetaṃ, bhante. Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ; tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhana''nti. ''Evameva kho, udāyi, idhekacce kulaputtā 'idaṃ pajahathā'ti mayā vuccamānā te evamāhaṃsu – 'kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha yassa, no sugato paṭinissaggamāhā'ti? Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpenti. Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti. Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ''.

154. ''Cattārome, udāyi, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te adhivāseti, nappajahati, na vinodeti, na byantīkaroti, na anabhāvaṃ gameti. Imaṃ kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi no 'visaṃyutto'. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

''Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi no 'visaṃyutto'. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

''Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Seyyathāpi, udāyi, puriso divasaṃsantatte [divasasantatte (sī. syā. kaṃ. pī.)] ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya; dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya. Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya. Tamenaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti; dandho, udāyi, satuppādo. Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti. Imampi kho ahaṃ, udāyi, puggalaṃ 'saṃyutto'ti vadāmi no 'visaṃyutto'. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā.

''Idha panudāyi, ekacco puggalo 'upadhi dukkhassa mūla'nti – iti viditvā nirupadhi hoti, upadhisaṅkhaye vimutto. Imaṃ kho ahaṃ, udāyi, puggalaṃ 'visaṃyutto'ti vadāmi no 'saṃyutto'ti. Taṃ kissa hetu? Indriyavemattatā hi me, udāyi, imasmiṃ puggale viditā. Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

155. ''Pañca kho ime, udāyi, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā. Ime kho, udāyi, pañca kāmaguṇā. Yaṃ kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ miḷhasukhaṃ [mīḷhasukhaṃ (sī. pī.)] puthujjanasukhaṃ anariyasukhaṃ, na sevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ; 'bhāyitabbaṃ etassa sukhassā'ti vadāmi.

156. ‘‘Idhudāyi, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā… dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā… tatiyaṃ jhānaṃ upasampajja viharati, sukhassa ca pahānā… catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhasukhaṃ, āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ; ‘na bhāyitabbaṃ etassa sukhassā’ti vadāmi.

‘‘Idhudāyi, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati; idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati; idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi. Kiñca tattha iñjitasmiṃ? Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ. Idhudāyi, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, aniñjitasmiṃ vadāmi.

‘‘Idhudāyi, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati; idaṃ kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā… dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu pītiyā ca virāgā… tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sukhassa ca pahānā… catutthaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati, ayaṃ tassa samatikkamo; idampi kho ahaṃ, udāyi, ‘anala’nti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi. Ko ca tassa samatikkamo? Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ tassa samatikkamo; iti kho ahaṃ, udāyi, nevasaññānāsaññāyatanassapi pahānaṃ vadāmi. Passasi no tvaṃ, udāyi, taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmī’’ti? ‘‘No hetaṃ, bhante’’ti.

Idamavoca bhagavā. Attamano āyasmā udāyī bhagavato bhāsitaṃ abhinandīti.

Laṭukikopamasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Cātumasuttaṃ

157. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā cātumāyaṃ viharati āmalakīvane. Tena kho pana samayena sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni honti bhagavantaṃ dassanāya. Te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ. Atha kho

bhagavā āyasmantaṃ ānandaṃ āmantesi – ‘‘ke panete, ānanda, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope’’ti? ‘‘Etāni, bhante, sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantaṃ dassanāya. Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā’’ti. ‘‘Tenahānanda, mama vacanena te bhikkhū āmantehi – ‘satthā āyasmante āmantetī’’’ti. ‘‘Evaṃ, bhante’’ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – ‘‘satthā āyasmante āmantetī’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca – ‘‘kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope’’ti? ‘‘Imāni, bhante, sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantaṃ dassanāya. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā’’ti. ‘‘Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabba’’nti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya pakkamiṃsu.

158. Tena kho pana samayena cātumeyyakā sakyā santhāgāre [sandhāgāre (ka.)] sannipatitā honti kenacideva karaṇīyena. Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante; disvāna yena te bhikkhū tenupasaṅkamiṃsu; upasaṅkamitvā te bhikkhū etadavocuṃ – ‘‘handa, kahaṃ pana tumhe āyasmanto gacchathā’’ti? ‘‘Bhagavatā kho, āvuso, bhikkhusaṅgho paṇāmito’’ti. ‘‘Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma bhagavantaṃ pasādetu’’nti. ‘‘Evamāvuso’’ti kho te bhikkhū cātumeyyakānaṃ sakyānaṃ paccassosuṃ. Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantaṃ etadavocuṃ – ‘‘abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. Tesaṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅgha’’nti.

159. Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya – seyyathāpi nāma balavā puriso samiñjitaṃ [sammiñjitaṃ (sī. syā. kaṃ. pī.)] vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – brahmaloke antarahito bhagavato purato pāturahosi. Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ,

siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅgha''nti.

160. Asakkhiṃsu kho cātumeyyakā ca sakyā brahmā ca sahampati bhagavantaṃ pasādetuṃ bījūpamena ca taruṇūpamena ca. Atha kho āyasmā mahāmoggallāno bhikkhū āmantesi – ''uṭṭhethāvuso, gaṇhatha pattacīvaraṃ. Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahampatinā bījūpamena ca taruṇūpamena cā''ti. ''Evamāvuso''ti kho te bhikkhū āyasmato mahāmoggallānassa paṭissutvā uṭṭhāyāsanā pattacīvaramādāya yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sāriputtaṃ bhagavā etadavoca – ''kinti te, sāriputta, ahosi mayā bhikkhusaṅghe paṇāmite''ti? ''Evaṃ kho me, bhante, ahosi – 'bhagavatā bhikkhusaṅgho paṇāmito. Appossukko dāni bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, mayampi dāni appossukkā diṭṭhadhammasukhavihāramanuyuttā viharissāmā'''ti. ''Āgamehi tvaṃ, sāriputta, āgamehi tvaṃ, sāriputta, diṭṭhadhammasukhavihāra''nti. Atha kho bhagavā āyasmantaṃ mahāmoggallānaṃ āmantesi – ''kinti te, moggallāna, ahosi mayā bhikkhusaṅghe paṇāmite''ti? ''Evaṃ kho me, bhante, ahosi – 'bhagavatā bhikkhusaṅgho paṇāmito. Appossukko dāni bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahañca dāni āyasmā ca sāriputto bhikkhusaṅghaṃ pariharissāmā'''ti. ''Sādhu sādhu, moggallāna! Ahaṃ vā hi, moggallāna, bhikkhusaṅghaṃ parihareyyaṃ sāriputtamoggallānā vā''ti.

161. Atha kho bhagavā bhikkhū āmantesi – ''cattārimāni, bhikkhave, bhayāni udakorohante pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayaṃ [ummībhayaṃ (syā. kaṃ.)], kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ – imāni, bhikkhave, cattāri bhayāni udakorohante pāṭikaṅkhitabbāni. Evameva kho, bhikkhave, cattārimāni bhayāni idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbāni. Katamāni cattāri? Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

162. ''Katamañca, bhikkhave, ūmibhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti. Tamenaṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti, anusāsanti – 'evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ, evaṃ te ālokitabbaṃ, evaṃ te vilokitabbaṃ, evaṃ te samiñjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṅghāṭipattacīvaraṃ dhāretabba'nti. Tassa evaṃ hoti – 'mayaṃ kho pubbe agāriyabhūtā samānā aññe ovadāma, anusāsāma [ovadāmapi anusāsāmapi (sī. syā. kaṃ. pī.)]. Ime panamhākaṃ puttamattā maññe, nattamattā maññe, amhe [evaṃ (ka.)] ovaditabbaṃ anusāsitabbaṃ maññantī'ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, ūmibhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Ūmibhaya'nti kho, bhikkhave, kodhupāyāsassetaṃ adhivacanaṃ.

163. ''Katamañca, bhikkhave, kumbhīlabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti. Tamenaṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti anusāsanti – 'idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ; idaṃ te bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ; idaṃ te sāyitabbaṃ, idaṃ te na sāyitabbaṃ; idaṃ te pātabbaṃ, idaṃ te na pātabbaṃ; kappiyaṃ te khāditabbaṃ, akappiyaṃ te na khāditabbaṃ; kappiyaṃ te bhuñjitabbaṃ, akappiyaṃ te na bhuñjitabbaṃ; kappiyaṃ te sāyitabbaṃ, akappiyaṃ te na sāyitabbaṃ; kappiyaṃ te pātabbaṃ, akappiyaṃ te na pātabbaṃ; kāle te khāditabbaṃ, vikāle te na khāditabbaṃ; kāle te bhuñjitabbaṃ, vikāle te na bhuñjitabbaṃ; kāle te sāyitabbaṃ, vikāle te na sāyitabbaṃ; kāle te pātabbaṃ, vikāle te na pātabba'nti. Tassa evaṃ hoti – 'mayaṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na

icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma [pipāma (sī. pī.)], yaṃ na icchāma na taṃ pivāma; kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma. Yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tatthapime mukhāvaraṇaṃ maññe karontī'ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Kumbhīlabhaya'nti kho, bhikkhave, odarikattassetaṃ adhivacanaṃ.

164. ''Katamañca, bhikkhave, āvaṭṭabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti. So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ [paricāriyamānaṃ (syā. kaṃ. ka.)]. Tassa evaṃ hoti – 'mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārimhā. Saṃvijjanti kho pana me kule [saṃvijjanti kho kule (sī. syā. kaṃ. pī.)] bhogā. Sakkā bhoge ca bhuñjituṃ puññāni ca kātu'nti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Āvaṭṭabhaya'nti kho, bhikkhave, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ.

165. ''Katamañca, bhikkhave, susukābhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti – 'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā'ti. So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsena [anuddhastena (sī. pī.)] cittena sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. 'Susukābhaya'nti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ. Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikaṅkhitabbānī''ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Naḷakapānasuttaṃ

166. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu viharati naḷakapāne palāsavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā kulaputtā bhagavantaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā honti – āyasmā ca anuruddho, āyasmā ca bhaddiyo [nandiyo (sī. pī.) vinaye ca ma. ni. 1 cūḷagosiṅge ca], āyasmā ca kimilo [kimbilo (sī. syā. kaṃ. pī.)], āyasmā ca bhagu, āyasmā ca koṇḍañño [kuṇḍadhāno (sī. pī.)], āyasmā ca revato, āyasmā ca ānando, aññe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena bhagavā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā te kulaputte ārabbha bhikkhū āmantesi – ''ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye''ti? Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ. Dutiyampi kho bhagavā te kulaputte ārabbha bhikkhū āmantesi – ''ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye''ti? Dutiyampi kho te bhikkhū tuṇhī ahesuṃ. Tatiyampi kho bhagavā te

kulaputte ārabbha bhikkhū āmantesi – ‘‘ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye’’ti? Tatiyampi kho te bhikkhū tuṇhī ahesuṃ.

167. Atha kho bhagavato etadahosi – ‘‘yaṃnūnāhaṃ te kulaputte puccheyya’’nti! Atha kho bhagavā āyasmantaṃ anuruddhaṃ āmantesi – ‘‘kacci tumhe, anuruddhā, abhiratā brahmacariye’’ti? ‘‘Taggha mayaṃ, bhante, abhiratā brahmacariye’’ti. ‘‘Sādhu sādhu, anuruddhā! Etaṃ kho, anuruddhā, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye. Yena tumhe anuruddhā, bhadrena yobbanena samannāgatā paṭhamena vayasā susukāḷakesā kāme paribhuñjeyyātha tena tumhe, anuruddhā, bhadrenapi yobbanena samannāgatā paṭhamena vayasā susukāḷakesā agārasmā anagāriyaṃ pabbajitā. Te ca kho pana tumhe, anuruddhā, neva rājābhinītā agārasmā anagāriyaṃ pabbajitā, na corābhinītā agārasmā anagāriyaṃ pabbajitā, na iṇaṭṭā agārasmā anagāriyaṃ pabbajitā, na bhayaṭṭā agārasmā anagāriyaṃ pabbajitā, nājīvikāpakatā agārasmā anagāriyaṃ pabbajitā. Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti – nanu tumhe, anuruddhā, evaṃ saddhā agārasmā anagāriyaṃ pabbajitā’’ti? ‘‘Evaṃ, bhante’’. ‘‘Evaṃ pabbajitena ca pana, anuruddhā, kulaputtena kimassa karaṇīyaṃ? Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā [aññaṃ ca (ka.)] tato santataraṃ, tassa abhijjhāpi cittaṃ pariyādāya tiṭṭhati, byāpādopi cittaṃ pariyādāya tiṭṭhati, thīnamiddhampi [thīnamiddhampi (sī. syā. kaṃ. pī.)] cittaṃ pariyādāya tiṭṭhati uddhaccakukkuccampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ’’.

‘‘Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ na pariyādāya tiṭṭhati, byāpādopi cittaṃ na pariyādāya tiṭṭhati, thīnamiddhampi cittaṃ na pariyādāya tiṭṭhati, uddhaccakukkuccampi cittaṃ na pariyādāya tiṭṭhati, vicikicchāpi cittaṃ na pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ.

168. ‘‘Kinti vo, anuruddhā, mayi hoti – ‘ye āsavā saṃkilesikā ponobbhavikā [ponobhavikā (sī. pī.)] sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā, appahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’’’ti? ‘‘Na kho no, bhante, bhagavati evaṃ hoti – ‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā, appahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’ti. Evaṃ kho no, bhante, bhagavati hoti – ‘ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā, pahīnā te tathāgatassa; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodetī’’’ti. ‘‘Sādhu sādhu, anuruddhā! Tathāgatassa, anuruddhā, ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Seyyathāpi, anuruddhā, tālo matthakacchinno abhabbo punavirūḷhiyā; evameva kho, anuruddhā, tathāgatassa ye āsavā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatiṃ jātijarāmaraṇiyā, pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā; tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti’’.

‘‘Taṃ kiṃ maññasi, anuruddhā, kaṃ atthavasaṃ sampassamāno tathāgato sāvake abbhatīte kālaṅkate upapattīsu byākaroti – ‘asu amutra upapanno; asu amutra upapanno’’’ti? ‘‘Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī’’ti. ‘‘Na kho, anuruddhā,

tathāgato janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisaṃsatthaṃ na ‘iti maṃ jano jānātū’ti sāvake abbhatīte kālaṅkate upapattīsu byākaroti – ‘asu amutra upapanno, asu amutra upapanno’ti. Santi ca kho, anuruddhā, kulaputtā saddhā uḷāravedā uḷārapāmojjā. Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti. Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāya’’.

169. ‘‘Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato [kālakato (sī. syā. kaṃ. pī.)]; so bhagavatā byākato – aññāya saṇṭhahī’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo so āyasmā ahosi itipi, evaṃpañño so āyasmā ahosi itipi, evaṃvihārī so āyasmā ahosi itipi, evaṃvimutto so āyasmā ahosi itipī’ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

‘‘Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo…pe… evaṃpañño… evaṃvihārī… evaṃvimutto so āyasmā ahosi itipī’ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

‘‘Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo…pe… evaṃpañño… evaṃvihārī… evaṃvimutto so āyasmā ahosi itipī’ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

‘‘Idhānuruddhā, bhikkhu suṇāti – ‘itthannāmo bhikkhu kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – ‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo…pe… evaṃpañño… evaṃvihārī… evaṃvimutto so āyasmā ahosi itipī’ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

170. ‘‘Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – aññāya saṇṭhahī’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā bhaginī ahosi itipi, evaṃvihārinī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī ahosi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

‘‘Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā…pe… evaṃpaññā… evaṃvihārinī… evaṃvimuttā sā bhaginī ahosi itipī’ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

‘‘Idhānuruddhā, bhikkhunī suṇāti – ‘itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – ‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā…pe… evaṃpaññā… evaṃvihārinī… evaṃvimuttā sā

bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

''Idhānuruddhā, bhikkhunī suṇāti – 'itthannāmā bhikkhunī kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā… evaṃpaññā… evaṃvihārinī… evaṃvimuttā sā bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

171. ''Idhānuruddhā, upāsako suṇāti – 'itthannāmo upāsako kālaṅkato; so bhagavatā byākato – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – 'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo so āyasmā ahosi itipi, evaṃpañño so āyasmā ahosi itipi, evaṃvihārī so āyasmā ahosi itipi, evaṃvimutto so āyasmā ahosi itipī'ti. So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

''Idhānuruddhā, upāsako suṇāti – 'itthannāmo upāsako kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – 'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo… evaṃpañño… evaṃvihārī… evaṃvimutto so āyasmā ahosi itipī'ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

''Idhānuruddhā, upāsako suṇāti – 'itthannāmo upāsako kālaṅkato; so bhagavatā byākato – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā – 'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo…pe… evaṃpañño… evaṃvihārī… evaṃvimutto so āyasmā ahosi itipī'ti. So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā upāsakassa phāsuvihāro hoti.

172. ''Idhānuruddhā, upāsikā suṇāti – 'itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā – pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā… evaṃpaññā… evaṃvihārinī… evaṃvimuttā sā bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

''Idhānuruddhā, upāsikā suṇāti – 'itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā… evaṃpaññā… evaṃvihārinī… evaṃvimuttā sā bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

''Idhānuruddhā, upāsikā suṇāti – 'itthannāmā upāsikā kālaṅkatā; sā bhagavatā byākatā – tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā'ti. Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā – 'evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā bhaginī ahosi itipi, evaṃvihārinī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī ahosi itipī'ti. Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati. Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

‘‘Iti kho, anuruddhā, tathāgato na janakuhanatthaṃ na janalapanatthaṃ na lābhasakkārasilokānisaṃsatthaṃ na ‘iti maṃ jano jānātū’ti sāvake abbhatīte kālaṅkate upapattīsu byākaroti – ‘asu amutra upapanno, asu amutra upapanno’ti. Santi ca kho, anuruddhā, kulaputtā saddhā uḷāravedā uḷārapāmojjā. Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti. Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāyā’’ti.

Idamavoca bhagavā. Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Goliyānisuttaṃ

173. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena goliyāni [gulissāni (sī. pī.), golissāni (syā. kaṃ.)] nāma bhikkhu āraññiko [āraññako (sabbattha)] padasamācāro [padarasamācāro (sī. syā. kaṃ. pī.)] saṅghamajjhe osaṭo hoti kenacideva karaṇīyena. Tatra kho āyasmā sāriputto goliyāniṃ bhikkhuṃ ārabbha bhikkhū āmantesi –

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassārañññe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso’ti – tassa [appatissotissa (sī. pī.)] bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ – ‘iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmī’ti. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassārañññe serivihārena, yo ayamāyasmā āsanakusalo na hotī’ti [yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānātīti (sī. syā. kaṃ. pī.)] – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto ābhisamācārikampi dhammaṃ na jānāti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassārañññe serivihārena yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānātī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo [ayaṃ ābhisamācārikatatiyavāro sī. syā. kaṃ. pī. potthakesu na dissati].

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo nātidivā [na divā (syā. kaṃ. pī. ka.)] paṭikkamitabbaṃ. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto atikālena gāmaṃ pavisati atidivā paṭikkamati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassārañññe serivihārena yo ayamāyasmā atikālena gāmaṃ pavisati atidivā paṭikkamatī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati, tassa bhavanti vattāro. ‘Ayaṃ nūnimassāyasmato āraññikassa ekassārañññe serivihārena viharato vikālacariyā bahulīkatā, tamenaṃ saṅghagatampi samudācaratī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo, tassa bhavanti vattāro. ‘Idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahulīkataṃ, tamenaṃ saṅghagatampi samudācaratī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mukharo vikiṇṇavāco’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena.

‘‘Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena suvacena [subbacena (sī. ka.)] bhavitabbaṃ kalyāṇamittena. Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā dubbaco pāpamitto’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena.

‘‘Āraññikenāvuso, bhikkhunā indriyesu guttadvārena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā indriyesu aguttadvāro’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā bhojane mattaññunā bhavitabbaṃ. Sace, āvuso, āraññiko bhojane amattaññū hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā bhojane amattaññū’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu jāgariyaṃ ananuyutto hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā jāgariyaṃ ananuyutto’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā āraddhavīriyena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu kusīto hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā kusīto’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā āraddhavīriyena bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā upaṭṭhitassatinā bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu muṭṭhassatī hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā muṭṭhassatī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā upaṭṭhitassatinā bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā samāhitena bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu asamāhito hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā asamāhito’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā paññavatā bhavitabbaṃ. Sace, āvuso, āraññiko bhikkhu duppañño hoti, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā duppañño’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā paññavatā

bhavitabbaṃ.

‘‘Āraññikenāvuso, bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ abhidhamme abhivinaye pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyatī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

‘‘Āraññikenāvuso, bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyatī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

‘‘Āraññikenāvuso, bhikkhunā uttari manussadhamme yogo karaṇīyo. Santāvuso, āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro. Sace, āvuso, āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro. ‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā yassatthāya pabbajito tamatthaṃ na jānātī’ti – tassa bhavanti vattāro. Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyo’’ti.

Evaṃ vutte, āyasmā mahāmoggallāno [mahāmoggalāno (ka.)] āyasmantaṃ sāriputtaṃ etadavoca – ‘‘āraññikeneva nu kho, āvuso sāriputta, bhikkhunā ime dhammā samādāya vattitabbā udāhu gāmantavihārināpī’’ti? ‘‘Āraññikenāpi kho, āvuso moggallāna, bhikkhunā ime dhammā samādāya vattitabbā pageva gāmantavihārinā’’ti.

Goliyānisuttaṃ niṭṭhitaṃ navamaṃ.

10. Kīṭāgirisuttaṃ

174. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kāsīsu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tatra kho bhagavā bhikkhū āmantesi – ‘‘ahaṃ kho, bhikkhave, aññatreva rattibhojanā [rattibhojanaṃ (ka.)] bhuñjāmi. Aññatra kho panāhaṃ, bhikkhave, rattibhojanā bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, bhikkhave, aññatreva rattibhojanā bhuñjatha. Aññatra kho pana, bhikkhave, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’’ti. ‘‘Evaṃ, bhante’’ti kho te bhikkhū bhagavato paccassosuṃ. Atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari. Tatra sudaṃ bhagavā kīṭāgirismiṃ viharati kāsīnaṃ nigame.

175. Tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirismiṃ āvāsikā honti. Atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamiṃsu; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocuṃ – ‘‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’’ti. Evaṃ vutte, assajipunabbasukā bhikkhū te bhikkhū etadavocuṃ – ‘‘mayaṃ kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayaṃ

bhuñjissāma pāto ca divā ca vikāle''ti.

Yato kho te bhikkhū nāsakkhiṃsu assajipunabbasuke bhikkhū saññāpetuṃ, atha yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ''idha mayaṃ, bhante, yena assajipunabbasukā bhikkhū tenupasaṅkamimha; upasaṅkamitvā assajipunabbasuke bhikkhū etadavocumha – 'bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca; aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. Evaṃ vutte, bhante, assajipunabbasukā bhikkhū amhe etadavocuṃ – 'mayaṃ kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'ti. Yato kho mayaṃ, bhante, nāsakkhimha assajipunabbasuke bhikkhū saññāpetuṃ, atha mayaṃ etamatthaṃ bhagavato ārocemā''ti.

176. Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi – ''ehi tvaṃ, bhikkhu, mama vacanena assajipunabbasuke bhikkhū āmantehi – 'satthā āyasmante āmantetī'''ti. ''Evaṃ, bhante''ti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami; upasaṅkamitvā assajipunabbasuke bhikkhū etadavoca – ''satthā āyasmante āmantetī''ti. ''Evamāvuso''ti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca – ''saccaṃ kira, bhikkhave, sambahulā bhikkhū tumhe upasaṅkamitvā etadavocuṃ – 'bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca. Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha. Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā'ti. Evaṃ vutte kira [kiṃ nu (ka.)], bhikkhave, tumhe te bhikkhū evaṃ avacuttha – 'mayaṃ kho panāvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle. Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca. Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma? Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle'''ti. ''Evaṃ, bhante''.

177. ''Kiṃ nu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī''ti? ''No hetaṃ, bhante''. ''Nanu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha idhekaccassa yaṃ evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī''ti? ''Evaṃ, bhante''.

178. ''Sādhu, bhikkhave! Mayā cetaṃ, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya – 'idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī'ti, evāhaṃ ajānanto 'evarūpaṃ sukhaṃ vedanaṃ pajahathā'ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā''ti? ''No hetaṃ, bhante''. ''Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya –

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadāmi. Mayā cetaṃ, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya – ‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

179. ‘‘Mayā cetaṃ, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadāmi. Mayā cetaṃ, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

180. ‘‘Mayā cetaṃ, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadāmi’’. Mayā cetaṃ, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphassitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā’’ti? ‘‘No hetaṃ, bhante’’. ‘‘Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya – ‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

181. ‘‘Nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘appamādena karaṇīya’nti vadāmi; na panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ ‘na appamādena karaṇīya’nti vadāmi. Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘na appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Kataṃ tesaṃ appamādena. Abhabbā te pamajjituṃ. Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘appamādena karaṇīya’ntntti vadāmi. Taṃ kissa hetu? Appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannānayamānā – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyunti! Imaṃ kho ahaṃ, bhikkhave, imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno

‘appamādena karaṇīya’ntntti vadāmi.

182. ‘‘Sattime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ. Katame satta? Ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

‘‘Katamo ca, bhikkhave, puggalo ubhatobhāgavimutto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā [phassitvā (sī. pī.)] viharati paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo ubhatobhāgavimutto imassa kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Kataṃ tassa appamādena. Abhabbo so pamajjituṃ.

‘‘Katamo ca, bhikkhave, puggalo paññāvimutto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo paññāvimutto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Kataṃ tassa appamādena. Abhabbo so pamajjituṃ.

‘‘Katamo ca, bhikkhave, puggalo kāyasakkhi? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, puggalo kāyasakkhi. Imassa kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

‘‘Katamo ca, bhikkhave, puggalo diṭṭhippatto? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā. Ayaṃ vuccati, bhikkhave, puggalo diṭṭhippatto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

‘‘Katamo ca, bhikkhave, puggalo saddhāvimutto. Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā. Ayaṃ vuccati, bhikkhave, puggalo saddhāvimutto. Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīya’ntntti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīya’ntntti vadāmi.

‘‘Katamo ca, bhikkhave, puggalo dhammānusārī? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā [disvā āsavā aparikkhīṇā (sī. pī.)] honti, tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa ime dhammā honti, seyyathidaṃ – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayaṃ vuccati, bhikkhave, puggalo dhammānusārī.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno 'appamādena karaṇīya'nti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno 'appamādena karaṇīya'nti vadāmi.

''Katamo ca, bhikkhave, puggalo saddhānusārī? Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā [disvā āsavā aparikkhīṇā (sī. pī.)] honti, tathāgate cassa saddhāmattaṃ hoti pemamattaṃ, api cassa ime dhammā honti, seyyathidaṃ – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ayaṃ vuccati, bhikkhave, puggalo saddhānusārī. Imassapi kho ahaṃ, bhikkhave, bhikkhuno 'appamādena karaṇīya'ntntti vadāmi. Taṃ kissa hetu? Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti! Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno 'appamādena karaṇīya'ntntti vadāmi.

183. ''Nāhaṃ, bhikkhave, ādikeneva aññārādhanaṃ vadāmi; api ca, bhikkhave, anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti. Kathañca, bhikkhave, anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanā hoti? Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ [dhātānaṃ (ka.)] dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussāhetvā tuleti, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passati. Sāpi nāma, bhikkhave, saddhā nāhosi; tampi nāma, bhikkhave, upasaṅkamanaṃ nāhosi; sāpi nāma, bhikkhave, payirupāsanā nāhosi; tampi nāma, bhikkhave, sotāvadhānaṃ nāhosi; tampi nāma, bhikkhave, dhammassavanaṃ nāhosi; sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi; sāpi nāma, bhikkhave, atthūpaparikkhā nāhosi; sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi; sopi nāma, bhikkhave, chando nāhosi; sopi nāma, bhikkhave, ussāho nāhosi; sāpi nāma, bhikkhave, tulanā nāhosi; tampi nāma, bhikkhave, padhānaṃ nāhosi. Vippaṭipannāttha, bhikkhave, micchāpaṭipannāttha, bhikkhave. Kīva dūrevime, bhikkhave, moghapurisā apakkantā imamhā dhammavinayā.

184. ''Atthi, bhikkhave, catuppadaṃ veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso nacirasseva paññāyatthaṃ ājāneyya. Uddisissāmi vo [uddiṭṭhassāpi (ka.)], bhikkhave, ājānissatha me ta''nti? ''Ke ca mayaṃ, bhante, ke ca dhammassa aññātāro''ti? Yopi so, bhikkhave, satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati tassa pāyaṃ evarūpī paṇopaṇaviyā na upeti – 'evañca no assa atha naṃ kareyyāma, na ca no evamassa na naṃ kareyyāmā'ti, kiṃ pana, bhikkhave, yaṃ tathāgato sabbaso āmisehi visaṃsaṭṭho viharati. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya [pariyogāya (sī. pī. ka.), pariyogayha (syā. kaṃ.)] vattato ayamanudhammo hoti – 'satthā bhagavā, sāvakohamasmi; jānāti bhagavā, nāhaṃ jānāmī'ti. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ruḷhanīyaṃ [rumhaniyaṃ (sī. pī.)] satthusāsanaṃ hoti ojavantaṃ. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ayamanudhammo hoti – 'kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upasussatu [upasussatu sarīre (sī.), sarīre avasussatu (ka.)] maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṇṭhānaṃ [santhānaṃ (sī. syā. pī.)] bhavissatī'ti. Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā''ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Tassuddānaṃ –

Kuñjara-rāhula-sassataloko, mālukyaputto ca bhaddāli-nāmo;
Khudda-dijātha-sahampatiyācaṃ, nāḷaka-raññikiṭāgirināmo.

3. Paribbājakavaggo

1. Tevijjavacchasuttaṃ

185. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena vacchagotto paribbājako ekapuṇḍarīke paribbājakārāme paṭivasati. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi – ''atippago kho tāva vesāliyaṃ piṇḍāya carituṃ; yaṃnūnāhaṃ yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkameyya''nti. Atha kho bhagavā yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkami. Addasā kho vacchagotto paribbājako bhagavantaṃ dūratova āgacchantaṃ. Disvāna bhagavantaṃ etadavoca – ''etu kho, bhante, bhagavā. Svāgataṃ [sāgataṃ (sī. pī.)], bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā idamāsanaṃ paññatta''nti. Nisīdi bhagavā paññatte āsane. Vacchagottopi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ''sutaṃ metaṃ, bhante – 'samaṇo gotamo sabbaññū sabbadassāvī, aparise+saṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti. Ye te, bhante, evamāhaṃsu – 'samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī''ti? ''Ye te, vaccha, evamāhaṃsu – 'samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti, na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā''ti.

186. ''Kathaṃ byākaramānā pana mayaṃ, bhante, vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā''ti?

'''Tevijjo samaṇo gotamo'ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya. Ahañhi, vaccha, yāvadeva ākaṅkhāmi anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ahañhi, vaccha, yāvadeva ākaṅkhāmi dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate…pe… yathākammūpage satte pajānāmi. Ahañhi, vaccha, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharāmi.

'''Tevijjo samaṇo gotamo'ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā''ti.

Evaṃ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca – ‘‘atthi nu kho, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā dukkhassantakaro’’ti? ‘‘Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā dukkhassantakaro’’ti.

‘‘Atthi pana, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā saggūpago’’ti? ‘‘Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye gihī gihisaṃyojanaṃ appahāya kāyassa bhedā saggūpagā’’ti [‘‘atthi kho vaccha koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedā saggūpagoti’’. (ka.)].

‘‘Atthi nu kho, bho gotama, koci ājīvako [ājīviko (ka.)] kāyassa bhedā dukkhassantakaro’’ti? ‘‘Natthi kho, vaccha, koci ājīvako kāyassa bhedā dukkhassantakaro’’ti.

‘‘Atthi pana, bho gotama, koci ājīvako kāyassa bhedā saggūpago’’ti? ‘‘Ito kho so, vaccha, ekanavuto kappo [ito ko vaccha ekanavute kappe (ka.)] yamahaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena; sopāsi kammavādī kiriyavādī’’ti. ‘‘Evaṃ sante, bho gotama, suññaṃ aduṃ titthāyatanaṃ antamaso saggūpagenapī’’ti? ‘‘Evaṃ, vaccha, suññaṃ aduṃ titthāyatanaṃ antamaso saggūpagenapī’’ti.

Idamavoca bhagavā. Attamano vacchagotto paribbājako bhagavato bhāsitaṃ abhinandīti.

Tevijjavacchasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Aggivacchasuttaṃ

187. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca –

‘‘Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi [evaṃdiṭṭhī (sī. syā. kaṃ. ka.)] bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘sassato loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho gotama, ‘asassato loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘asassato loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ nu kho, bho gotama, ‘antavā loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘antavā loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho gotama, ‘anantavā loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘anantavā loko, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’’nti.

‘‘Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo’’ti? ‘‘Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’’nti.

188. ‘‘‘Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – sassato loko, idameva saccaṃ moghamañña’nti vadesi [moghamaññantīti vadesi (sī.), moghamaññanti iti vadesi (?)]. ‘Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – asassato loko, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – antavā loko, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – anantavā loko, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti vadesi.

‘‘‘Kiṃ pana, bho gotama, na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti vadesi. ‘Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti vadesi.

‘‘Kiṃ pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’’ti?

189. ‘‘‘Sassato loko’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanaṃ diṭṭhikantāro [diṭṭhikantāraṃ (sī. pī.)] diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ sadukkhaṃ savighātaṃ saupāyāsaṃ sapariḷāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. ‘Asassato loko’ti kho, vaccha…pe… ‘antavā loko’ti kho, vaccha…pe… ‘anantavā loko’ti kho, vaccha…pe… ‘taṃ jīvaṃ taṃ sarīra’nti kho, vaccha…pe… ‘aññaṃ jīvaṃ aññaṃ sarīra’nti kho, vaccha…pe… ‘hoti tathāgato paraṃ maraṇā’ti kho, vaccha …pe… ‘na hoti tathāgato paraṃ

maraṇā’ti kho, vaccha…pe… ‘hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha…pe… ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanaṃ diṭṭhikantāro diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisaṃyojanaṃ sadukkhaṃ savighātaṃ saupāyāsaṃ sapariḷāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Imaṃ kho ahaṃ, vaccha, ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’’ti.

‘‘Atthi pana bhoto gotamassa kiñci diṭṭhigata’’nti? ‘‘Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa. Diṭṭhañhetaṃ, vaccha, tathāgatena – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti. Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbaahaṃkāramamaṃkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmī’’ti.

190. ‘‘Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjatī’’ti? ‘‘Upapajjatīti kho, vaccha, na upeti’’. ‘‘Tena hi, bho gotama, na upapajjatī’’ti? ‘‘Na upapajjatīti kho, vaccha, na upeti’’. ‘‘Tena hi, bho gotama, upapajjati ca na ca upapajjatī’’ti? ‘‘Upapajjati ca na ca upapajjatīti kho, vaccha, na upeti’’. ‘‘Tena hi, bho gotama, neva upapajjati na na upapajjatī’’ti? ‘‘Neva upapajjati na na upapajjatīti kho, vaccha, na upeti’’.

‘‘‘Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjatī’ti iti puṭṭho samāno ‘upapajjatīti kho, vaccha, na upetī’ti vadesi. ‘Tena hi, bho gotama, na upapajjatī’ti iti puṭṭho samāno ‘na upapajjatīti kho, vaccha, na upetī’ti vadesi. ‘Tena hi, bho gotama, upapajjati ca na ca upapajjatī’ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjatīti kho, vaccha, na upetī’ti vadesi. ‘Tena hi, bho gotama, neva upapajjati na na upapajjatī’ti iti puṭṭho samāno ‘neva upapajjati na na upapajjatīti kho, vaccha, na upetī’ti vadesi. Etthāhaṃ, bho gotama, aññāṇamāpādiṃ, ettha sammohamāpādiṃ. Yāpi me esā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā’’ti. ‘‘Alañhi te, vaccha, aññāṇāya, alaṃ sammohāya. Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. So tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena [aññatrāyogena (dī. ni. 1.420)] aññatrācariyakena’’ [aññatthācariyakena (sī. syā. kaṃ. pī.)].

191. ‘‘Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, vaccha, sace te purato aggi jaleyya, jāneyyāsi tvaṃ – ‘ayaṃ me purato aggi jalatī’’’ti? ‘‘Sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ – ‘ayaṃ me purato aggi jalatī’’’ti.

‘‘Sace pana taṃ, vaccha, evaṃ puccheyya – ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsī’’ti? ‘‘Sace maṃ, bho gotama, evaṃ puccheyya – ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ – ‘yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakaṭṭhupādānaṃ paṭicca jalatī’’’ti.

‘‘Sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvaṃ – ‘ayaṃ me purato aggi nibbuto’’’ti? ‘‘Sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāhaṃ – ‘ayaṃ me purato aggi nibbuto’’’ti.

‘‘Sace pana taṃ, vaccha, evaṃ puccheyya – ‘yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato – puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti, evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsī’’ti? ‘‘Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakaṭṭhupādānaṃ paṭicca ajali [jalati (syā. kaṃ. ka.)] tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto tveva saṅkhyaṃ gacchatī’’ti.

192. ‘‘Evameva kho, vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ

tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Rūpasaṅkhayavimutto [rūpasaṅkhāvimutto (sī. syā. kaṃ. pī.) evaṃ vedanāsaṅkhayādīsupi] kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

''Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Vedanāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

''Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Saññāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

''Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā. Saṅkhārasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

''Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhammaṃ. Viññāṇasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti''.

Evaṃ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca – ''seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre mahāsālarukkho. Tassa aniccatā sākhāpalāsā palujjeyyuṃ [sākhāpalāsaṃ palujjeyya], tacapapaṭikā palujjeyyuṃ, pheggū palujjeyyuṃ [pheggu palujjeyya (sī. syā. kaṃ. pī.)]; so aparena samayena apagatasākhāpalāso apagatatacapapaṭiko apagatapheggukо suddho assa, sāre patiṭṭhito; evameva bhoto gotamassa pāvacanaṃ apagatasākhāpalāsaṃ apagatatacapapaṭikaṃ apagatapheggukaṃ suddhaṃ, sāre patiṭṭhitaṃ. Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Aggivacchasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Mahāvacchasuttaṃ

193. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca – ''dīgharattāhaṃ bhotā gotamena sahakathī. Sādhu me bhavaṃ gotamo saṃkhittena kusalākusalaṃ desetū''ti. ''Saṃkhittenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ, vitthārenapi kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ; api ca te ahaṃ, vaccha, saṃkhittena kusalākusalaṃ desessāmi. Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī''ti. ''Evaṃ, bho''ti kho vacchagotto paribbājako bhagavato paccassosi. Bhagavā etadavoca –

194. ‘‘Lobho kho, vaccha, akusalaṃ, alobho kusalaṃ; doso kho, vaccha, akusalaṃ, adoso kusalaṃ; moho kho, vaccha, akusalaṃ, amoho kusalaṃ. Iti kho, vaccha, ime tayo dhammā akusalā, tayo dhammā kusalā.

‘‘Pāṇātipāto kho, vaccha, akusalaṃ, pāṇātipātā veramaṇī kusalaṃ; adinnādānaṃ kho, vaccha, akusalaṃ, adinnādānā veramaṇī kusalaṃ; kāmesumicchācāro kho, vaccha, akusalaṃ, kāmesumicchācārā veramaṇī kusalaṃ; musāvādo kho, vaccha, akusalaṃ, musāvādā veramaṇī kusalaṃ; pisuṇā vācā kho, vaccha, akusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ; pharusā vācā kho, vaccha, akusalaṃ, pharusāya vācāya veramaṇī kusalaṃ; samphappalāpo kho, vaccha, akusalaṃ, samphappalāpā veramaṇī kusalaṃ; abhijjhā kho, vaccha, akusalaṃ, anabhijjhā kusalaṃ; byāpādo kho, vaccha, akusalaṃ, abyāpādo kusalaṃ; micchādiṭṭhi kho, vaccha, akusalaṃ sammādiṭṭhi kusalaṃ. Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

‘‘Yato kho, vaccha, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā, so hoti bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto’’ti.

195. ‘‘Tiṭṭhatu bhavaṃ gotamo. Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā [sāvako āsavānaṃ khayā (sī. syā. kaṃ. pī.) evamuparipi] anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’’ti? ‘‘Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti.

‘‘Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū. Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharatī’’ti? ‘‘Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī’’ti.

‘‘Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā’’ti? ‘‘Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā’’ti.

‘‘Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino. Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanakaro ovādappaṭikaro yo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane viharatī’’ti? ‘‘Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā mama sāvakā gihī odātavasanā kāmabhogino sāsanakarā ovādappaṭikarā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharantī’’ti.

‘‘Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino. Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā brahmacārinī yā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’’ti? ‘‘Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova

yā upāsikā mama sāvikā gihiniyo odātavasanā brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokā''ti.

''Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihiniyo odātavasanā brahmacāriniyo. Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā kāmabhoginī sāsanakarā ovādappaṭikarā yā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharatī''ti? ''Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsanakarā ovādappaṭikarā tiṇṇavicchikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane viharantī''ti.

196. ''Sace hi, bho gotama, imaṃ dhammaṃ bhavaṃyeva gotamo ārādhako abhavissa, no ca kho bhikkhū ārādhakā abhavissaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako bhikkhū ca ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

''Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, no ca kho bhikkhuniyo ārādhikā abhavissaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

''Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

''Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

''Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriniyo ārādhikā abhavissaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

''Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā abhavissaṃsu, no ca kho

upāsikā gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhavissaṃsu; evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena. Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā; evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

197. ''Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evamevāyaṃ bhoto gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati. Abhikkantaṃ, bho gotama…pe… esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada''nti. ''Yo kho, vaccha, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya; api ca mettha puggalavemattatā viditā''ti. ''Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhantā pabbajjaṃ, ākaṅkhantā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā''ti. Alattha kho vacchagotto paribbājako bhagavato santike pabbajjaṃ alattha upasampadaṃ.

Acirūpasampanno kho panāyasmā vacchagotto addhamāsūpasampanno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā vacchagotto bhagavantaṃ etadavoca – ''yāvatakaṃ, bhante, sekhena ñāṇena sekhāya vijjāya pattabbaṃ, anuppattaṃ taṃ mayā; uttari ca me [uttariṃ me (sī. syā. kaṃ. pī.)] bhagavā dhammaṃ desetū''ti. ''Tena hi tvaṃ, vaccha, dve dhamme uttari bhāvehi – samathañca vipassanañca. Ime kho te, vaccha, dve dhammā uttari bhāvitā – samatho ca vipassanā ca – anekadhātupaṭivedhāya saṃvattissanti.

198. ''So tvaṃ, vaccha, yāvadeva [yāvade (pī.)] ākaṅkhissasi – 'anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ – ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi udake; udakepi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimaseyyaṃ, parimajjeyyaṃ; yāvabrahmalokāpi kāyena vasaṃ vatteyya'nti, tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane.

''So tvaṃ, vaccha, yāvadeva ākaṅkhissasi – 'dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ – dibbe ca mānuse ca, ye dūre santike cā'ti, tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane.

''So tvaṃ, vaccha, yāvadeva ākaṅkhissasi – 'parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ – sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyya'nti, tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane.

‘‘So tvaṃ, vaccha, yāvadeva ākaṅkhissasi – ‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi; anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyya’nti, tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane.

‘‘So tvaṃ, vaccha, yāvadeva ākaṅkhissasi – ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ – ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannāti; iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya’nti, tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane.

‘‘So tvaṃ, vaccha, yāvadeva ākaṅkhissasi – ‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya’nti, tatra tatreva sakkhibhabbataṃ pāpuṇissasi, sati satiāyatane’’ti.

199. Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā vacchagotto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsi. Aññataro kho panāyasmā vacchagotto arahataṃ ahosi.

200. Tena kho pana samayena sambahulā bhikkhū bhagavantaṃ dassanāya gacchanti. Addasā kho āyasmā vacchagotto te bhikkhū dūratova āgacchante. Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – ‘‘handa! Kahaṃ pana tumhe āyasmanto gacchathā’’ti? ‘‘Bhagavantaṃ kho mayaṃ, āvuso, dassanāya gacchāmā’’ti. ‘‘Tenahāyasmanto mama vacanena bhagavato pāde sirasā vandatha, evañca vadetha – ‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati, evañca vadeti – pariciṇṇo me bhagavā, pariciṇṇo me sugato’’’ti. ‘‘Evamāvuso’’ti kho te bhikkhū āyasmato vacchagottassa paccassosuṃ. Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ‘‘āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati, evañca vadeti – ‘pariciṇṇo me bhagavā, pariciṇṇo me sugato’’’ti. ‘‘Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto paricca vidito – ‘tevijjo vacchagotto bhikkhu mahiddhiko mahānubhāvo’ti. Devatāpi me etamatthaṃ ārocesuṃ – ‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko mahānubhāvo’’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Mahāvacchasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Dīghanakhasuttaṃ

201. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṃ. Atha kho dīghanakho paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho dīghanakho paribbājako bhagavantaṃ etadavoca – ''ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi – 'sabbaṃ me nakkhamatī'''ti. ''Yāpi kho te esā, aggivessana, diṭṭhi – 'sabbaṃ me nakkhamatī'ti, esāpi te diṭṭhi nakkhamatī''ti? ''Esā ce [esāpi (ka.)] me, bho gotama, diṭṭhi khameyya, taṃpassa tādisameva, taṃpassa tādisamevā''ti. ''Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamāhaṃsu – 'taṃpassa tādisameva, taṃpassa tādisamevā'ti. Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti. Ato kho te, aggivessana, tanū hi tanutarā lokasmiṃ ye evamāhaṃsu – 'taṃpassa tādisameva, taṃpassa tādisamevā'ti. Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti. Santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'sabbaṃ me khamatī'ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'sabbaṃ me nakkhamatī'ti; santaggivessana, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'ekaccaṃ me khamati, ekaccaṃ me nakkhamatī'ti. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'sabbaṃ me khamatī'ti tesamayaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike ajjhosānāya santike upādānāya santike; tatraggivessana ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'sabbaṃ me nakkhamatī'ti tesamayaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike''ti.

202. Evaṃ vutte, dīghanakho paribbājako bhagavantaṃ etadavoca – ''ukkaṃseti [ukkaṃsati (sī. pī. ka.)] me bhavaṃ gotamo diṭṭhigataṃ, samukkaṃseti [sampahaṃsati (ka.)] me bhavaṃ gotamo diṭṭhigata''nti. ''Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'ekaccaṃ me khamati, ekaccaṃ me nakkhamatī'ti. Yā hi tesaṃ khamati sāyaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike; yā hi tesaṃ nakkhamati sāyaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike. Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'sabbaṃ me khamatī'ti tattha viññū puriso iti paṭisañcikkhati – 'yā kho me ayaṃ diṭṭhi – sabbaṃ me khamatīti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ – idameva saccaṃ moghamaññanti; dvīhi me assa viggaho – yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbaṃ me nakkhamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti – imehi assa dvīhi viggaho. Iti viggahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

203. ''Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'sabbaṃ me nakkhamatī'ti tattha viññū puriso iti paṭisañcikkhati – 'yā kho me ayaṃ diṭṭhi – sabbaṃ me nakkhamatī'ti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ – idameva saccaṃ moghamaññanti; dvīhi me assa viggaho – yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbaṃ me khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – ekaccaṃ me khamati ekaccaṃ me nakkhamatīti – imehi assa dvīhi viggaho. Iti viggahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

204. ''Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – 'ekaccaṃ me khamati, ekaccaṃ me nakkhamatī'ti tattha viññū puriso iti paṭisañcikkhati – 'yā kho me ayaṃ diṭṭhi – ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti, imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ – idameva saccaṃ moghamaññanti; dvīhi me assa viggaho – yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbaṃ me khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi – sabbaṃ me nakkhamatīti – imehi assa dvīhi viggaho. Iti viggahe sati vivādo, vivāde sati

vighāto, vighāte sati vihesā'. Iti so viggahañca vivādañca vighātañca vihesañca attani sampassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na upādiyati. Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

205. ''Ayaṃ kho panaggivessana, kāyo rūpī cātumahābhūtiko [cātummahābhūtiko (sī. syā.)] mātāpettikasambhavo odanakummāsupacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo, aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyasmiṃ kāyachando kāyasneho kāyanvayatā sā pahīyati.

''Tisso kho imā, aggivessana, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Yasmiṃ, aggivessana, samaye sukhaṃ vedanaṃ vedeti, neva tasmiṃ samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; sukhaṃyeva tasmiṃ samaye vedanaṃ vedeti. Yasmiṃ, aggivessana, samaye dukkhaṃ vedanaṃ vedeti, neva tasmiṃ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti; dukkhaṃyeva tasmiṃ samaye vedanaṃ vedeti. Yasmiṃ, aggivessana, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmiṃ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti; adukkhamasukhaṃyeva tasmiṃ samaye vedanaṃ vedeti. Sukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; dukkhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā; adukkhamasukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā. Evaṃ passaṃ, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati; nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ, vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Eṃ vimuttacitto kho, aggivessana, bhikkhu na kenaci saṃvadati, na kenaci vivadati, yañca loke vuttaṃ tena voharati, aparāmasa''nti.

206. Tena kho pana samayena āyasmā sāriputto bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayamāno [vījayamāno (sī. pī.)]. Atha kho āyasmato sāriputtassa etadahosi – ''tesaṃ tesaṃ kira no bhagavā dhammānaṃ abhiññā pahānamāha, tesaṃ tesaṃ kira no sugato dhammānaṃ abhiññā paṭinissaggamāhā''ti. Iti hidaṃ āyasmato sāriputtassa paṭisañcikkhato anupādāya āsavehi cittaṃ vimucci. Dīghanakhassa pana paribbājakassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ''yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma''nti. Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ''abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evameva kho bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Māgaṇḍiyasuttaṃ

207. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo, bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasanthārake [tiṇasantharake (sī. syā. kaṃ. pī.)]. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kammāsadhammaṃ piṇḍāya pāvisi. Kammāsadhammaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena aññataro vanasaṇḍo tenupasaṅkami divāvihārāya. Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamūle divāvihāraṃ

nisīdi. Atha kho māgaṇḍiyo [māgandiyo (sī. pī.)] paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami. Addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa brāhmaṇassa agyāgāre tiṇasanthārakaṃ paññattaṃ. Disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca – ‘‘kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇasanthārako paññatto, samaṇaseyyānurūpaṃ [samaṇaseyyārūpaṃ (sī. pī.)] maññe’’ti? ‘‘Atthi, bho māgaṇḍiya, samaṇo gotamo sakyaputto sakyakulā pabbajito. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tassesā bhoto gotamassa seyyā paññattā’’ti. ‘‘Duddiṭṭhaṃ vata, bho bhāradvāja, addasāma; duddiṭṭhaṃ vata, bho bhāradvāja, addasāma! Ye mayaṃ tassa bhoto gotamassa bhūnahuno [bhūnahanassa (syā. kaṃ.)] seyyaṃ addasāmā’’ti. ‘‘Rakkhassetaṃ, māgaṇḍiya, vācaṃ; rakkhassetaṃ, māgaṇḍiya, vācaṃ. Bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi abhippasannā vinītā ariye ñāye dhamme kusale’’ti. ‘‘Sammukhā cepi mayaṃ, bho bhāradvāja, taṃ bhavantaṃ gotamaṃ passeyyāma, sammukhāpi naṃ vadeyyāma – ‘bhūnahu [bhūnahano (syā. kaṃ.)] samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī’’ti. ‘‘Sace taṃ bhoto māgaṇḍiyassa agaru āroceyyāmi taṃ [āroceyyametaṃ (sī. pī.), ārocessāmi tassa (syā. kaṃ.)] samaṇassa gotamassā’’ti. ‘‘Appossukko bhavaṃ bhāradvājo vuttova naṃ vadeyyā’’ti.

208. Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya bhāradvājagottassa brāhmaṇassa māgaṇḍiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami; upasaṅkamitvā nisīdi bhagavā paññatte tiṇasanthārake. Atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇaṃ bhagavā etadavoca – ‘‘ahu pana te, bhāradvāja, māgaṇḍiyena paribbājakena saddhiṃ imaṃyeva tiṇasanthārakaṃ ārabbha kocideva kathāsallāpo’’ti? Evaṃ vutte, bhāradvājagotto brāhmaṇo saṃviggo lomahaṭṭhajāto bhagavantaṃ etadavoca – ‘‘etadeva kho pana mayaṃ bhoto gotamassa ārocetukāmā. Atha ca pana bhavaṃ gotamo anakkhātaṃyeva akkhāsī’’ti. Ayañca hi [ayañca hidaṃ (sī. syā. kaṃ. pī.)] bhagavato bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti. Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho māgaṇḍiyaṃ paribbājakaṃ bhagavā etadavoca –

209. ‘‘Cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammuditaṃ. Taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’’’ti? ‘‘Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī’’ti. ‘‘Sotaṃ kho, māgaṇḍiya, saddārāmaṃ…pe… ghānaṃ.20273 kho, māgaṇḍiya gandhārāmaṃ… jivhā kho, māgaṇḍiya, rasārāmā rasaratā rasasammuditā. Sā tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’’’ti? ‘‘Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī’’ti. ‘‘Kāyo kho, māgaṇḍiya, phoṭṭhabbārāmo phoṭṭhabbarato…pe… mano kho, māgaṇḍiya, dhammārāmo dhammarato dhammasammudito. So tathāgatassa danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti. Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’’’ti? ‘‘Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ – ‘bhūnahu samaṇo gotamo’ti. Taṃ kissa hetu? Evañhi no sutte ocaratī’’ti.

210. ‘‘Taṃ kiṃ maññasi, māgaṇḍiya – ‘idhekacco cakkhuviññeyyehi rūpehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, so aparena samayena rūpānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā rūpataṇhaṃ

pahāya rūpapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihareyya. Imassa pana te, māgaṇḍiya, kimassa vacanīya''nti? ''Na kiñci, bho gotama''. ''Taṃ kiṃ maññasi, māgaṇḍiya – 'idhekacco sotaviññeyyehi saddehi…pe… ghānaviññeyyehi gandhehi… jivhāviññeyyehi rasehi… kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā phoṭṭhabbataṇhaṃ pahāya phoṭṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihareyya. Imassa pana te, māgaṇḍiya, kimassa vacanīya'''nti? ''Na kiñci, bho gotama''.

211. ''Ahaṃ kho pana, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresiṃ cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, sotaviññeyyehi saddehi…pe… ghānaviññeyyehi gandhehi… jivhāviññeyyehi rasehi… kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi. Tassa mayhaṃ, māgaṇḍiya, tayo pāsādā ahesuṃ – eko vassiko, eko hemantiko, eko gimhiko. So kho ahaṃ, māgaṇḍiya, vassike pāsāde vassike cattāro [vassike pāsāde cattāro (syā. kaṃ.)] māse nippurisehi tūriyehi [turiyehi (sī. syā. kaṃ. pī.)] paricārayamāno [paricāriyamāno (sabbattha)] na heṭṭhāpāsādaṃ orohāmi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante. So tesaṃ na pihemi, na tattha abhiramāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi – api dibbaṃ sukhaṃ samadhigayha tiṭṭhati – tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

212. ''Seyyathāpi, māgaṇḍiya, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya cakkhuviññeyyehi rūpehi…pe… phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi. So kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya devānaṃ tāvatiṃsānaṃ sahabyataṃ. So tattha nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya. So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.

''Taṃ kiṃ maññasi, māgaṇḍiya, api nu so devaputto nandane vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piheyya, mānusakānaṃ vā pañcannaṃ kāmaguṇānaṃ mānusakehi vā kāmehi āvaṭṭeyyā''ti? ''No hidaṃ, bho gotama''. Taṃ kissa hetu? Mānusakehi, bho gotama, kāmehi dibbakāmā abhikkantatarā ca paṇītatarā cā''ti. ''Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresiṃ cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, sotaviññeyyehi saddehi…pe… ghānaviññeyyehi gandhehi… jivhāviññeyyehi rasehi… kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante, so tesaṃ na pihemi, na tattha abhiramāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati aññatreva kāmehi aññatra akusalehi dhammehi – api dibbaṃ sukhaṃ samadhigayha tiṭṭhati – tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

213. ''Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ

bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayaṃvasī yena kāmaṃ gamo. So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ.

‘‘Taṃ kiṃ maññasi, māgaṇḍiya, api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjaṃ paṭisevanāya vā’’ti? ‘‘No hidaṃ, bho gotama. Taṃ kissa hetu? Roge hi, bho gotama, sati bhesajjena karaṇīyaṃ hoti, roge asati na bhesajjena karaṇīyaṃ hotī’’ti. ‘‘Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresiṃ, cakkhuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi, sotaviññeyyehi saddehi…pe… ghānaviññeyyehi gandhehi… jivhāviññeyyehi rasehi… kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasaṃhitehi rajanīyehi. So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante. So tesaṃ na pihemi, na tattha abhiramāmi. Taṃ kissa hetu? Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi – api dibbaṃ sukhaṃ samadhigayha tiṭṭhati – tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

214. ‘‘Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayaṃvasī yena kāmaṃ gamo. Tamenaṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ.

‘‘Taṃ kiṃ maññasi, māgaṇḍiya, api nu so puriso iti citiceva kāyaṃ sannāmeyyā’’ti? ‘‘Evaṃ, bho gotama’’. ‘‘Taṃ kissa hetu’’? ‘‘Asu hi, bho gotama, aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā’’ti. ‘‘Taṃ kiṃ maññasi, māgaṇḍiya, idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā’’ti? ‘‘Idāni ceva, bho gotama, so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca. Asu ca [asu hi ca (sī. pī.)], bho gotama, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyeva aggismiṃ sukhamiti viparītasaññaṃ paccalatthā’’ti. ‘‘Evameva kho, māgaṇḍiya, atītampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca. Ime ca, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena pariḍayhamānā upahatindriyā dukkhasamphassesuyeva kāmesu sukhamiti viparītasaññaṃ paccalatthuṃ.

215. ‘‘Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti. Yathā yathā kho, māgaṇḍiya, asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā’ssa [tathā tathā tasseva (syā. kaṃ. ka.)] tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūtikatarāni ca, hoti ceva kāci sātamattā assādamattā – yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu; evameva kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti. Yathā yathā kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti tathā tathā tesaṃ tesaṃ sattānaṃ kāmataṇhā ceva pavaḍḍhati, kāmapariḷāhena ca pariḍayhanti, hoti ceva sātamattā assādamattā – yadidaṃ pañcakāmaguṇe paṭicca.

‘‘Taṃ kiṃ maññasi, māgaṇḍiya, api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmapariḷāhaṃ

appaṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati vā''ti? ''No hidaṃ, bho gotama''. ''Sādhu, māgaṇḍiya! Mayāpi kho etaṃ, māgaṇḍiya, neva diṭṭhaṃ na sutaṃ rājā vā rājamahāmatto vā pañcahi kāmaguṇehi samappito samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya kāmapariḷāhaṃ appaṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto vihāsi vā viharati vā viharissati vā. Atha kho, māgaṇḍiya, ye hi keci samaṇā vā brāhmaṇā vā vigatapipāsā ajjhattaṃ vūpasantacittā vihāsuṃ vā viharanti vā viharissanti vā sabbe te kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ paṭivinodetvā vigatapipāsā ajjhattaṃ vūpasantacittā vihāsuṃ vā viharanti vā viharissanti vā''ti. Atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

''Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ;
Aṭṭhaṅgiko ca maggānaṃ, khemaṃ amatagāmina''nti.

216. Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca – ''acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena – 'ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha'nti. Mayāpi kho etaṃ, bho gotama, sutaṃ pubbakānaṃ paribbājakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – 'ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha'nti; tayidaṃ, bho gotama, sametī''ti. ''Yaṃ pana te etaṃ, māgaṇḍiya, sutaṃ pubbakānaṃ paribbājakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – 'ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha'nti, katamaṃ taṃ ārogyaṃ, katamaṃ taṃ nibbāna''nti? Evaṃ vutte, māgaṇḍiyo paribbājako sakāneva sudaṃ gattāni pāṇinā anomajjati – ''idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ. Ahañhi, bho gotama, etarahi arogo sukhī, na maṃ kiñci ābādhatī''ti.

217. ''Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni [mañjeṭṭhikāni (sī. syā. kaṃ. pī.), mañjeṭṭhakāni (ka.)] rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye. So suṇeyya cakkhumato bhāsamānassa – 'chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti! So odātapariyesanaṃ careyya. Tamenaṃ aññataro puriso telamalikatena sāhuḷicīrena [telamasikatena sāhuḷacīvarena (sī. syā. kaṃ. pī.)] vañceyya – 'idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, pārupetvā attamano attamanavācaṃ nicchāreyya – 'chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti!

''Taṃ kiṃ maññasi, māgaṇḍiya, api nu so jaccandho puriso jānanto passanto amuṃ telamalikataṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, pārupetvā attamano attamanavācaṃ nicchāreyya – 'chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti udāhu cakkhumato saddhāyā''ti? ''Ajānanto hi, bho gotama, apassanto so jaccandho puriso amuṃ telamalikataṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya, pārupetvā attamano attamanavācaṃ nicchāreyya – 'chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti, cakkhumato saddhāyā''ti. ''Evameva kho, māgaṇḍiya, aññatitthiyā paribbājakā andhā acakkhukā ajānantā ārogyaṃ, apassantā nibbānaṃ, atha ca panimaṃ gāthaṃ bhāsanti – 'ārogyaparamā lābhā, nibbānaṃ paramaṃ sukha'nti. Pubbakehesā, māgaṇḍiya, arahantehi sammāsambuddhehi gāthā bhāsitā –

'Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ;
Aṭṭhaṅgiko ca maggānaṃ, khemaṃ amatagāmina'nti.

218. ''Sā etarahi anupubbena puthujjanagāthā [puthujjanagatā (sī. pī.)]. Ayaṃ kho pana, māgaṇḍiya, kāyo rogabhūto gaṇḍabhūto sallabhūto aghabhūto ābādhabhūto, so tvaṃ imaṃ kāyaṃ rogabhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ ābādhabhūtaṃ – 'idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbāna'nti vadesi. Tañhi te, māgaṇḍiya, ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsī''ti. ''Evaṃ pasanno ahaṃ bhoto gotamassa! Pahoti me

bhavaṃ gotamo tathā dhammaṃ desetuṃ yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyya''nti.

219. ''Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya. So taṃ bhesajjaṃ āgamma na cakkhūni uppādeyya, na cakkhūni visodheyya. Taṃ kiṃ maññasi, māgaṇḍiya, nanu so vejjo yāvadeva kilamathassa vighātassa bhāgī assā''ti? ''Evaṃ, bho gotama''. ''Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ – 'idantaṃ ārogyaṃ, idantaṃ nibbāna'nti, so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi. So mamassa kilamatho, sā mamassa vihesā''ti. ''Evaṃ pasanno ahaṃ bhoto gotamassa. Pahoti me bhavaṃ gotamo tathā dhammaṃ desetuṃ yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyya''nti.

220. ''Seyyathāpi, māgaṇḍiya, jaccandho puriso; so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye. So suṇeyya cakkhumato bhāsamānassa – 'chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti! So odātapariyesanaṃ careyya. Tamenaṃ aññataro puriso telamalikatena sāhuḷicīrena vañceyya – 'idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti. So taṃ paṭiggaṇheyya, paṭiggahetvā pārupeyya. Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. Tassa so bhisakko sallakatto bhesajjaṃ kareyya – uddhaṃvirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ. So taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni visodheyya. Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhuḷicīre chandarāgo so pahīyetha. Tañca naṃ purisaṃ amittatopi daheyya, paccatthikatopi daheyya, api ca jīvitā voropetabbaṃ maññeyya – 'dīgharattaṃ vata, bho, ahaṃ iminā purisena telamalikatena sāhuḷicīrena nikato vañcito paluddho – idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī'ti. Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ – 'idantaṃ ārogyaṃ, idantaṃ nibbāna'nti. So tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi. Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo so pahīyetha; api ca te evamassa – 'dīgharattaṃ vata, bho, ahaṃ iminā cittena nikato vañcito paluddho [paladdho (sī. pī.)]. Ahañhi rūpaṃyeva upādiyamāno upādiyiṃ, vedanaṃyeva upādiyamāno upādiyiṃ, saññaṃyeva upādiyamāno upādiyiṃ, saṅkhāreyeva upādiyamāno upādiyiṃ, viññāṇaṃyeva upādiyamāno upādiyiṃ. Tassa me upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti; evametassa kevalassa dukkhakkhandhassa samudayo hotī'''ti. ''Evaṃ pasanno ahaṃ bhoto gotamassa! Pahoti me bhavaṃ gotamo tathā dhammaṃ desetuṃ yathāhaṃ imamhā āsanā anandho vuṭṭhaheyya''nti.

221. ''Tena hi tvaṃ, māgaṇḍiya, sappurise bhajeyyāsi. Yato kho tvaṃ, māgaṇḍiya, sappurise bhajissasi tato tvaṃ, māgaṇḍiya, saddhammaṃ sossasi; yato kho tvaṃ, māgaṇḍiya, saddhammaṃ sossasi tato tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi; yato kho tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi tato tvaṃ, māgaṇḍiya, sāmaṃyeva ñassasi, sāmaṃ dakkhissasi – ime rogā gaṇḍā sallā; idha rogā gaṇḍā sallā aparisesā nirujjhanti. Tassa me upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hotī''ti.

222. Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantaṃ etadavoca – ''abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ bhoto gotamassa santike pabbajjaṃ, labheyyaṃ upasampada''nti. ''Yo kho, māgaṇḍiya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati; catunnaṃ

māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Api ca mettha puggalavemattatā viditā''ti. ''Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhantā pabbajjaṃ, ākaṅkhantā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā''ti. Alattha kho māgaṇḍiyo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirūpasampanno kho panāyasmā māgaṇḍiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsi. Aññataro kho panāyasmā māgaṇḍiyo arahataṃ ahosīti.

Māgaṇḍiyasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Sandakasuttaṃ

223. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Tena kho pana samayena sandako paribbājako pilakkhaguhāyaṃ paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito bhikkhū āmantesi – ''āyāmāvuso, yena devakatasobbho tenupasaṅkamissāma guhādassanāyā''ti. ''Evamāvuso''ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena devakatasobbho tenupasaṅkami. Tena kho pana samayena sandako paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṃ tiracchānakathaṃ kathentiyā, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisaṃ saṇṭhāpesi – ''appasaddā bhonto hontu, mā bhonto saddamakattha; ayaṃ samaṇassa gotamassa sāvako āgacchati samaṇo ānando. Yāvatā kho pana samaṇassa gotamassa sāvakā kosambiyaṃ paṭivasanti, ayaṃ tesaṃ aññataro samaṇo ānando. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino; appeva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā''ti. Atha kho te paribbājakā tuṇhī ahesuṃ.

224. Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami. Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca – ''etu kho bhavaṃ ānando, svāgataṃ bhoto ānandassa. Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu bhavaṃ ānando, idamāsanaṃ paññatta''nti. Nisīdi kho āyasmā ānando paññatte āsane. Sandakopi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sandakaṃ paribbājakaṃ āyasmā ānando etadavoca – ''kāyanuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā''ti? ''Tiṭṭhatesā, bho ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā bhoto ānandassa kathā dullabhā bhavissati pacchāpi savanāya. Sādhu vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā''ti. ''Tena hi, sandaka, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī''ti. ''Evaṃ bho''ti kho sandako paribbājako āyasmato ānandassa paccassosi. Āyasmā ānando etadavoca – ''cattārome, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca [vasanto vā (sī. pī.) evamuparipi anārādhanapakkhe] nārādheyya ñāyaṃ dhammaṃ kusala''nti. ''Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala''nti?

225. ‘‘Idha, sandaka, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti. Cātumahābhūtiko ayaṃ puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipañcamā purisā mataṃ ādāya gacchanti, yāvāḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānaṃ. Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā’ti.

‘‘Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutaṃ, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti. Cātumahābhūtiko ayaṃ puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Āsandipañcamā purisā mataṃ ādāya gacchanti, yāvāḷāhanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānaṃ. Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṃ maraṇā’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho kāyassa bhedā ucchijjissāma, vinassissāma, na bhavissāma paraṃ maraṇā’ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ [puttasambādhavasanaṃ (sī.)] ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati [nibbijjāpakkamati (sī.)]. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

226. ‘‘Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘karoto kārayato chindato chedāpayato pacato pācāpayato socayato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ. Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo’ti.

‘‘Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Dakkhiṇañcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi

puññassa āgamo’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubhinnaṃ kurutaṃ na karīyati pāpa’nti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

227. ‘‘Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā saṃkilissanti; natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti; natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti.

‘‘Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – natthi hetu, natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti. Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi ‘ubho ahetū appaccayā visujjhissāmā’ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso aya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

228. ‘‘Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi – ‘sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā, te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame – ime sattakāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci [kiñci (ka.)] jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattiṃsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti [cūḷāsīti (sī. syā. kaṃ. pī.)] mahākappino [mahākappuno (sī. pī.)] satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti. Hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva

paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī'ti.

''Tatra, sandaka, viññū puriso iti paṭisañcikkhati – 'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi – sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame – ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattiṃsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti, hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī'ti. Sace pana imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi. 'Ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmā'ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi? 'So abrahmacariyavāso aya'nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''Ime kho te, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala''nti.

''Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsāva samānā 'abrahmacariyavāsā'ti akkhātā yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalanti. Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala''nti?

229. ''Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti – 'carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti. So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkuropi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purisassapi nāmampi gottampi pucchati, gāmassapi nigamassapi nāmampi maggampi pucchati. So 'kimida'nti puṭṭho samāno 'suññaṃ me agāraṃ pavisitabbaṃ ahosi', tena pāvisiṃ; 'piṇḍampi aladdhabbaṃ ahosi', tena nālatthaṃ; 'kukkurena ḍaṃsitabbaṃ ahosi', tenamhi [tena (ka.), tenāsiṃ (?)] daṭṭho; 'caṇḍena hatthinā samāgantabbaṃ ahosi', tena samāgamiṃ; 'caṇḍena assena samāgantabbaṃ ahosi', tena samāgamiṃ;

‘caṇḍena goṇena samāgantabbaṃ ahosi’, tena samāgamiṃ; ‘itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahosi’, tena pucchiṃ; ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi’, tena pucchinti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti…pe… ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi, tena pucchi’nti. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

230. ‘‘Puna caparaṃ, sandaka, idhekacco satthā anussaviko hoti anussavasacco. So anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā anussaviko anussavasacco so anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti’. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

231. ‘‘Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā takkī vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayaṃpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti’. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

232. ‘‘Puna caparaṃ, sandaka, idhekacco satthā mando hoti momūho. So mandattā momūhattā tattha tattha [tathā tathā (sī. syā. kaṃ. pī.)] pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – ‘evantipi [evampi (sī. pī.)] me no, tathātipi [tathāpi (sī. pī.)] me no, aññathātipi [aññathāpi (sī. pī.) ( ) sabbattha natthi] me no, notipi me no, no notipi me no’ti. Tatra, sandaka, viññū puriso iti paṭisañcikkhati – ‘ayaṃ kho bhavaṃ satthā mando momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ – evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti. So ‘anassāsikaṃ idaṃ brahmacariya’nti – iti viditvā tasmā brahmacariyā nibbijja pakkamati. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

‘‘Imāni kho, (tāni sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusala’’nti.

‘‘Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ. So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso sasakkaṃ

brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusala''nti.

233. ''Idha, sandaka, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā…pe… [vitthāro ma. ni. 2.9-10 kandarakasutte] so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho [yasmiṃ kho pana (syā. kaṃ. ka.)], sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''Puna caparaṃ, sandaka, bhikkhu vitakkavicārānaṃ vūpasamā…pe... dutiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati…pe… tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''Puna caparaṃ, sandaka, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate…pe… yathākammūpage satte pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So 'idaṃ dukkha'nti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti; 'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusala''nti.

234. ''Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto paribhuñjeyya so kāme''ti? ''Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto abhabbo so pañcaṭṭhānāni ajjhācarituṃ. Abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetuṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ

theyyasaṅkhātaṃ ādātuṃ, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevetuṃ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṃ, abhabbo khīṇāsavo bhikkhu sannidhikārakaṃ kāme paribhuñjituṃ, seyyathāpi pubbe agāriyabhūto. Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto abhabbo so imāni pañcaṭṭhānāni ajjhācaritu''nti.

235. ''Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ – 'khīṇā me āsavā'''ti? ''Tena hi, sandaka, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. Seyyathāpi, sandaka, purisassa hatthapādā chinnā; tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (jānāti – 'chinnā me hatthapādā'ti, udāhu paccavekkhamāno jānāti – 'chinnā me hatthapādā'''ti? ''Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti – 'chinnā me hatthapādā' ti.) [(chinnāva hatthapādā,) (sī. syā. kaṃ. pī.)] Api ca kho pana naṃ paccavekkhamāno jānāti – 'chinnā me hatthapādā'''ti. ''Evameva kho, sandaka, yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (ñāṇadassanaṃ na paccupaṭṭhitaṃ – 'khīṇā me āsavā'ti;) [(khīṇāva āsavā,) (sī. syā. kaṃ. pī.)] api ca kho pana naṃ paccavekkhamāno jānāti – 'khīṇā me āsavā'''ti.

236. ''Kīvabahukā pana, bho ānanda, imasmiṃ dhammavinaye niyyātāro''ti? ''Na kho, sandaka, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye imasmiṃ dhammavinaye niyyātāro''ti. ''Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Na ca nāma sadhammokkaṃsanā bhavissati, na paradhammavambhanā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti. Ime panājīvakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññapenti, seyyathidaṃ – nandaṃ vacchaṃ, kisaṃ saṃkiccaṃ, makkhaliṃ gosāla''nti. Atha kho sandako paribbājako sakaṃ parisaṃ āmantesi – ''carantu bhonto samaṇe gotame brahmacariyavāso. Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitu''nti. Iti hidaṃ sandako paribbājako sakaṃ parisaṃ uyyojesi bhagavati brahmacariyeti.

Sandakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Mahāsakuludāyisuttaṃ

237. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sambahulā abhiññātā abhiññātā paribbājakā moranivāpe paribbājakārāme paṭivasanti, seyyathidaṃ – annabhāro varadharo sakuludāyī ca paribbājako aññe ca abhiññātā abhiññātā paribbājakā. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi – ''atippago kho tāva rājagahe piṇḍāya carituṃ. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyya''nti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami. Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṃ tiracchānakathaṃ kathentiyā, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisaṃ saṇṭhāpeti – ''appasaddā bhonto hontu; mā bhonto saddamakattha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā''ti. Atha kho te paribbājakā tuṇhī ahesuṃ. Atha kho bhagavā yena sakuludāyī paribbājako

tenupasaṅkami. Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca – ‘‘etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā; idamāsanaṃ paññatta’’nti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyiṃ paribbājakaṃ bhagavā etadavoca –

238. ‘‘Kāyanuttha, udāyi, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā’’ti? ‘‘Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Purimāni, bhante, divasāni purimatarāni nānātitthiyānaṃ samaṇabrāhmaṇānaṃ kutūhalasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – ‘lābhā vata, bho, aṅgamagadhānaṃ, suladdhalābhā vata, bho, aṅgamagadhānaṃ! Tatrime [yatthime (sī.)] samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa rājagahaṃ vassāvāsaṃ osaṭā. Ayampi kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho makkhali gosālo…pe… ajito kesakambalo… pakudho kaccāyano… sañjayo belaṭṭhaputto… nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; sopi rājagahaṃ vassāvāsaṃ osaṭo. Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saṅghīnaṃ gaṇīnaṃ gaṇācariyānaṃ ñātānaṃ yasassīnaṃ titthakarānaṃ sādhusammatānaṃ bahujanassa sāvakānaṃ sakkato garukato mānito pūjito, kañca pana sāvakā sakkatvā garuṃ katvā [garukatvā (sī. syā. kaṃ. pī.)] upanissāya viharantī’’’ti?

239. ‘‘Tatrekacce evamāhaṃsu – ‘ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ deseti. Tatraññataro pūraṇassa kassapassa sāvako saddamakāsi – ‘‘mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmā’’ti. Bhūtapubbaṃ pūraṇo kassapo bāhā paggayha kandanto na labhati – ‘‘appasaddā bhonto hontu, mā bhonto saddamakattha. Nete, bhavante, pucchanti, amhe ete pucchanti; mayametesaṃ byākarissāmā’’ti. Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī’’ti. Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana pūraṇo kassapo dhammakkosenā’’’ti.

‘‘Ekacce evamāhaṃsu – ‘ayampi kho makkhali gosālo…pe… ajito kesakambalo… pakudho kaccāyano… sañjayo belaṭṭhaputto… nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti. Tatraññataro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi – mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha; neso etaṃ jānāti; mayametaṃ jānāma, amhe etamatthaṃ pucchatha; mayametaṃ bhavantānaṃ byākarissāmāti. Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati – ‘‘appasaddā bhonto hontu, mā bhonto saddamakattha. Nete bhavante pucchanti, amhe ete pucchanti; mayametesaṃ byākarissāmā’’ti. Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā – ‘‘na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara

vādappamokkhāya, nibbeṭhehi vā sace pahosī''ti. Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Akkuṭṭho ca pana nigaṇṭho nāṭaputto dhammakkosenā'''ti.

240. ''Ekacce evamāhaṃsu – 'ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa; so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇañca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti. Bhūtapubbaṃ samaṇo gotamo anekasatāya parisāya dhammaṃ desesi. Tatraññataro samaṇassa gotamassa sāvako ukkāsi. Tamenāññataro sabrahmacārī jaṇṇukena [jaṇṇuke (sī.)] ghaṭṭesi – ''appasaddo āyasmā hotu, māyasmā saddamakāsi, satthā no bhagavā dhammaṃ desesī''ti. Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmiṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitasaddo vā. Tamenaṃ mahājanakāyo paccāsīsamānarūpo [paccāsiṃ samānarūpo (sī. syā. kaṃ. pī.)] paccupaṭṭhito hoti – ''yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā''ti. Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ [khuddaṃ madhuṃ (sī. syā. kaṃ. pī.)] anelakaṃ pīḷeyya [uppīḷeyya (sī.)]. Tamenaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa. Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmiṃ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitasaddo vā. Tamenaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti – ''yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā''ti. Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hīnāyāvattanti tepi satthu ceva vaṇṇavādino honti, dhammassa ca vaṇṇavādino honti, saṅghassa ca vaṇṇavādino honti, attagarahinoyeva honti anaññagarahino, ''mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritu''nti. Te ārāmikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti. Iti samaṇo gotamo sāvakānaṃ sakkato garukato mānito pūjito, samaṇañca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharantī'''ti.

241. ''Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ [mama (sabbattha)] sāvakā sakkaronti garuṃ karonti [garukaronti (sī. syā. kaṃ. pī.)] mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantī''ti? ''Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca? Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī. Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

''Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati dutiyaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

''Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati tatiyaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

''Puna caparaṃ, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī. Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati catutthaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

''Puna caparaṃ, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī. Yampi, bhante, bhagavā

pavivitto, pavivekassa ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati pañcamaṃ dhammaṃ samanupassāmi yena bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

‘‘Ime kho ahaṃ, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantī’’ti.

242. ‘‘‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi. Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhiyyopi bhuñjāmi. ‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

‘‘‘Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni [pāpaṇikāni vā nantakāni vā (sī.)] uccinitvā [ucchinditvā (ka.)] saṅghāṭiṃ karitvā dhārenti. Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi daḷhāni satthalūkhāni alābulomasāni. ‘Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭiṃ karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

‘‘‘Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā, te antaragharaṃ paviṭṭhā samānā āsanenapi nimantiyamānā na sādiyanti. Ahaṃ kho panudāyi, appekadā nimantanepi [nimantanassāpi (ka.)] bhuñjāmi sālīnaṃ odanaṃ vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ. ‘Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā te antaragharaṃ paviṭṭhā samānā āsanenapi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

‘‘‘Santuṭṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā rukkhamūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti. Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggaḷesu [phussitaggaḷesu (sī. pī.)] pihitavātapānesu. ‘Santuṭṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā rukkhamūlikā abbhokāsikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

‘‘‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ

garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuddesāya. Ahaṃ kho panudāyi, appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi. ‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā āraññakā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuddesāya, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ.

‘‘Iti kho, udāyi, na mamaṃ sāvakā imehi pañcahi dhammehi sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

243. ‘‘Atthi kho, udāyi, aññe ca pañca dhammā yehi pañcahi dhammehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. Katame pañca? Idhudāyi, mamaṃ sāvakā adhisīle sambhāventi – ‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti. Yampudāyi [yamudāyi (syā. ka.)], mamaṃ sāvakā adhisīle sambhāventi – ‘sīlavā samaṇo gotamo paramena sīlakkhandhena samannāgato’ti, ayaṃ kho, udāyi, paṭhamo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

244. ‘‘Puna caparaṃ, udāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi – ‘jānaṃyevāha samaṇo gotamo – jānāmīti, passaṃyevāha samaṇo gotamo – passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriya’nti. Yampudāyi, mamaṃ sāvakā abhikkante ñāṇadassane sambhāventi – ‘jānaṃyevāha samaṇo gotamo – jānāmīti, passaṃyevāha samaṇo gotamo – passāmīti; abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya; sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ; sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no appāṭihāriya’nti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

245. ‘‘Puna caparaṃ, udāyi, mamaṃ sāvakā adhipaññāya sambhāventi – ‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato; taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti – netaṃ ṭhānaṃ vijjati’. Taṃ kiṃ maññasi, udāyi, api nu me sāvakā evaṃ jānantā evaṃ passantā antarantarā kathaṃ opāteyyu’’nti?

‘‘No hetaṃ, bhante’’.

‘‘Na kho panāhaṃ, udāyi, sāvakesu anusāsaniṃ paccāsīsāmi [paccāsiṃsāmi (sī. syā. kaṃ. pī.)]; aññadatthu mamayeva sāvakā anusāsaniṃ paccāsīsanti.

‘‘Yampudāyi, mamaṃ sāvakā adhipaññāya sambhāventi – ‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato; taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena niggahitaṃ niggaṇhissatīti – netaṃ ṭhānaṃ vijjati’. Ayaṃ kho, udāyi, tatiyo dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

246. ‘‘Puna caparaṃ, udāyi, mama sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena; te maṃ dukkhasamudayaṃ… dukkhanirodhaṃ… dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Yampudāyi, mama

sāvakā yena dukkhena dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamitvā dukkhaṃ ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Te maṃ dukkhasamudayaṃ … dukkhanirodhaṃ… dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti. Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ puṭṭho byākaromi. Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena. Ayaṃ kho, udāyi, catuttho dhammo yena mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

247. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventi. Idhudāyi, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ; vedanāsu vedanānupassī viharati… citte cittānupassī viharati… dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro sammappadhāne bhāventi. Idhudāyi, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro iddhipāde bhāventi. Idhudāyi, bhikkhu chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañcindriyāni bhāventi. Idhudāyi, bhikkhu saddhindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ; vīriyindriyaṃ bhāveti…pe… satindriyaṃ bhāveti… samādhindriyaṃ bhāveti… paññindriyaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā pañca balāni bhāventi. Idhudāyi, bhikkhu saddhābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ; vīriyabalaṃ bhāveti…pe… satibalaṃ bhāveti… samādhibalaṃ bhāveti… paññābalaṃ bhāveti upasamagāmiṃ sambodhagāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi. Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; dhammavicayasambojjhaṅgaṃ bhāveti…pe… vīriyasambojjhaṅgaṃ bhāveti… pītisambojjhaṅgaṃ bhāveti… passaddhisambojjhaṅgaṃ bhāveti… samādhisambojjhaṅgaṃ bhāveti… upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi. Idhudāyi, bhikkhu sammādiṭṭhiṃ bhāveti, sammāsaṅkappaṃ bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti, sammāājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiṃ bhāveti, sammāsamādhiṃ bhāveti. Tatra ca pana me sāvakā bahū

abhiññāvosānapāramippattā viharanti.

248. ‘‘Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha vimokkhe bhāventi. Rūpī rūpāni passati, ayaṃ paṭhamo vimokkho; ajjhattaṃ arūpasaññī bahiddhā rūpāni passati, ayaṃ dutiyo vimokkho; subhanteva adhimutto hoti, ayaṃ tatiyo vimokkho; sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati, ayaṃ catuttho vimokkho; sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati, ayaṃ pañcamo vimokkho; sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ chaṭṭho vimokkho; sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati, ayaṃ sattamo vimokkho; sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, ayaṃ aṭṭhamo vimokkho. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

249. ‘‘Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha abhibhāyatanāni bhāventi. Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ paṭhamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ dutiyaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ tatiyaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ catutthaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ; evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ pañcamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ; evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathāpi nāma bandhujīvakapupphaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsaṃ, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitakaṃ lohitakavaṇṇaṃ lohitakanidassanaṃ lohitakanibhāsaṃ; evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. ‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti. Idaṃ sattamaṃ abhibhāyatanaṃ.

‘‘Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni

odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathāpi vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātanidassanaṃ odātanibhāsaṃ; evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. 'Tāni abhibhuyya jānāmi, passāmī'ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

250. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dasa kasiṇāyatanāni bhāventi. Pathavīkasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ; āpokasiṇameko sañjānāti…pe… tejokasiṇameko sañjānāti… vāyokasiṇameko sañjānāti… nīlakasiṇameko sañjānāti… pītakasiṇameko sañjānāti… lohitakasiṇameko sañjānāti… odātakasiṇameko sañjānāti… ākāsakasiṇameko sañjānāti … viññāṇakasiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ appamāṇaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

251. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāri jhānāni bhāventi. Idhudāyi, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti. Seyyathāpi, udāyi, dakkho nhāpako [nahāpako (sī. pī.)] vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni [nahānīyacuṇṇāni (sī. pī.)] ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi [sāssa nahānīyapiṇḍī (sī. syā. kaṃ.)] snehānugatā snehapareto santarabāhirā phuṭā snehena na ca paggharinī; evameva kho, udāyi, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

''Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ…pe… dutiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti. Seyyathāpi, udāyi, udakarahado gambhīro ubbhidodako [ubbhitodako (syā. kaṃ. ka.)]. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa [na nesaṃ (sī.)] kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. Evameva kho, udāyi, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

''Puna caparaṃ, udāyi, bhikkhu pītiyā ca virāgā…pe… tatiyaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti. Seyyathāpi, udāyi, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ, uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa; evameva kho, udāyi, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

''Puna caparaṃ, udāyi, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Seyyathāpi, udāyi, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena

apphuṭaṃ assa; evameva kho, udāyi, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

252. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti – 'ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ'. Seyyathāpi, udāyi, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā. Tamenaṃ cakkhumā puriso hatthe karitvā paccavekkheyya – 'ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno; tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā'ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā evaṃ pajānanti – 'ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo; idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddha'nti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

253. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Seyyathāpi, udāyi, puriso muñjamhā īsikaṃ pabbāheyya; tassa evamassa – 'ayaṃ muñjo, ayaṃ īsikā; añño muñjo, aññā īsikā; muñjamhātveva īsikā pabbāḷhā'ti. Seyyathā vā panudāyi, puriso asiṃ kosiyā pabbāheyya; tassa evamassa – 'ayaṃ asi, ayaṃ kosi; añño asi aññā kosi; kosiyātveva asi pabbāḷho'ti. Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya; tassa evamassa – 'ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍātveva ahi ubbhato'ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

254. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ iddhividhaṃ paccanubhonti – ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi udake; udakepi abhijjamāne [abhijjamānā (ka.)] gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti. Seyyathāpi, udāyi, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṃ dantasmiṃ yaṃ yadeva dantavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya; seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmiṃ yaṃ yadeva suvaṇṇavikatiṃ ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ iddhividhaṃ paccanubhonti – ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

255. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti – dibbe ca mānuse ca, ye dūre santike ca. Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya; evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya

atikkantamānusikāya ubho sadde suṇanti – dibbe ca mānuse ca, ye dūre santike ca. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

256. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti – sarāgaṃ vā cittaṃ 'sarāgaṃ citta'nti pajānanti, vītarāgaṃ vā cittaṃ 'vītarāgaṃ citta'nti pajānanti; sadosaṃ vā cittaṃ 'sadosaṃ citta'nti pajānanti, vītadosaṃ vā cittaṃ 'vītadosaṃ citta'nti pajānanti; samohaṃ vā cittaṃ 'samohaṃ citta'nti pajānanti, vītamohaṃ vā cittaṃ 'vītamohaṃ citta'nti pajānanti; saṃkhittaṃ vā cittaṃ 'saṅkhittaṃ citta'nti pajānanti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ citta'nti pajānanti; mahaggataṃ vā cittaṃ 'mahaggataṃ citta'nti pajānanti, amahaggataṃ vā cittaṃ 'amahaggataṃ citta'nti pajānanti; sauttaraṃ vā cittaṃ 'sauttaraṃ citta'nti pajānanti, anuttaraṃ vā cittaṃ 'anuttaraṃ citta'nti pajānanti; samāhitaṃ vā cittaṃ 'samāhitaṃ citta'nti pajānanti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ citta'nti pajānanti; vimuttaṃ vā cittaṃ 'vimuttaṃ citta'nti pajānanti, avimuttaṃ vā cittaṃ 'avimuttaṃ citta'nti pajānanti. Seyyathāpi, udāyi, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā 'sakaṇika'nti [sakaṇikaṅgaṃ vā sakaṇikaṅganti (sī.)] jāneyya, akaṇikaṃ vā 'akaṇika'nti [akaṇikaṅgaṃ vā akaṇikaṅganti (sī.)] jāneyya; evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti – sarāgaṃ vā cittaṃ 'sarāgaṃ citta'nti pajānanti, vītarāgaṃ vā cittaṃ…pe… sadosaṃ vā cittaṃ… vītadosaṃ vā cittaṃ… samohaṃ vā cittaṃ… vītamohaṃ vā cittaṃ… saṅkhittaṃ vā cittaṃ… vikkhittaṃ vā cittaṃ… mahaggataṃ vā cittaṃ… amahaggataṃ vā cittaṃ… sauttaraṃ vā cittaṃ… anuttaraṃ vā cittaṃ… samāhitaṃ vā cittaṃ… asamāhitaṃ vā cittaṃ… vimuttaṃ vā cittaṃ… avimuttaṃ vā cittaṃ 'avimuttaṃ citta'nti pajānanti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

257. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – 'amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathāpi, udāyi, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakaṃyeva gāmaṃ paccāgaccheyya; tassa evamassa – 'ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchiṃ, tatra evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ; tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahosiṃ, somhi tamhā gāmā sakaṃyeva gāmaṃ paccāgato'ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ pubbenivāsaṃ anussaranti, seyyathidaṃ – ekampi jātiṃ…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussaranti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

258. ''Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti – 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti. Seyyathāpi, udāyi, dve agārā

sadvārā [sannadvārā (ka.)]. Tatra cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi; evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti…pe… tatra ca pa me sāvakā bahū abhiññāvosānapāramippattā viharanti.

259. ‘‘Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Seyyathāpi, udāyi, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo, tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi [sippikasambukampi (syā. kaṃ. ka.)] sakkharakaṭhalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa – ‘ayaṃ kho udakarahado accho vippasanno anāvilo, tatrime sippisambukāpi sakkharakaṭhalāpi macchagumbāpi carantipi tiṭṭhantipī’ti. Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti. Ayaṃ kho, udāyi, pañcamo dhammo yena mama sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

‘‘Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantī’’ti.

Idamavoca bhagavā. Attamano sakuludāyī paribbājako bhagavato bhāsitaṃ abhinandīti.

Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Samaṇamuṇḍikasuttaṃ

260. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto [samaṇamaṇḍikāputto (sī. pī.)] samayappavādake tindukācīre ekasālake mallikāya ārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi. Atha kho pañcakaṅgo thapati sāvatthiyā nikkhami divā divassa bhagavantaṃ dassanāya. Atha kho pañcakaṅgassa thapatissa etadahosi – ‘‘akālo kho tāva bhagavantaṃ dassanāya; paṭisallīno bhagavā. Manobhāvaniyānampi bhikkhūnaṃ asamayo dassanāya; paṭisallīnā manobhāvaniyā bhikkhū. Yaṃnūnāhaṃ yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkameyya’’nti. Atha kho pañcakaṅgo thapati yena samayappavādako tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami.

Tena kho pana samayena uggāhamāno paribbājako samaṇamuṇḍikāputto mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṃ tiracchānakathaṃ kathentiyā, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgaṃ thapatiṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisaṃ saṇṭhāpesi – ‘‘appasaddā bhonto hontu, mā bhonto saddamakattha; ayaṃ samaṇassa gotamassa sāvako āgacchati pañcakaṅgo thapati. Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanā sāvatthiyaṃ paṭivasanti ayaṃ tesaṃ aññataro pañcakaṅgo thapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino; appeva

nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā''ti. Atha kho te paribbājakā tuṇhī ahesuṃ.

261. Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami; upasaṅkamitvā uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgaṃ thapatiṃ uggāhamāno paribbājako samaṇamuṇḍikāputto etadavoca – ''catūhi kho ahaṃ, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Katamehi catūhi? Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati – imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjha''nti.

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi nappaṭikkosi. Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkāmi – ''bhagavato santike etassa bhāsitassa atthaṃ ājānissāmī''ti. Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati yāvatako ahosi uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

262. Evaṃ vutte, bhagavā pañcakaṅgaṃ thapatiṃ etadavoca – ''evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ. Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati, aññatra phanditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsissati, aññatra roditamattā! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakaṃ saṅkappaṃ saṅkappissati, aññatra vikūjitamattā [vikujjitamattā (sī. syā. kaṃ. pī.)]! Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana pāpakaṃ ājīvaṃ ājīvissati, aññatra mātuthaññā! Evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanaṃ.

263. ''Catūhi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati. Katamehi catūhi? Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati – imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati.

''Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ. Ime akusalā sīlā; tamahaṃ [kahaṃ (sī.), tahaṃ (pī.)], thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

''Ime kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā sīlā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā sīlā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

‘‘Ime akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā akusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha akusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

‘‘Ime kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Itosamuṭṭhānā kusalā saṅkappā; tamahaṃ, thapati, veditabbanti vadāmi. Idha kusalā saṅkappā aparisesā nirujjhanti; tamahaṃ, thapati, veditabbanti vadāmi. Evaṃ paṭipanno kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti; tamahaṃ, thapati, veditabbanti vadāmi.

264. ‘‘Katame ca, thapati, akusalā sīlā? Akusalaṃ kāyakammaṃ, akusalaṃ vacīkammaṃ, pāpako ājīvo – ime vuccanti, thapati, akusalā sīlā.

‘‘Ime ca, thapati, akusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ anekavidhaṃ nānappakārakaṃ. Yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ, itosamuṭṭhānā akusalā sīlā.

‘‘Ime ca, thapati, akusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti – etthete akusalā sīlā aparisesā nirujjhanti.

‘‘Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

265. ‘‘Katame ca, thapati, kusalā sīlā? Kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, ājīvaparisuddhampi kho ahaṃ, thapati, sīlasmiṃ vadāmi. Ime vuccanti, thapati, kusalā sīlā.

‘‘Ime ca, thapati, kusalā sīlā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Cittasamuṭṭhānā’tissa vacanīyaṃ. Katamaṃ cittaṃ? Cittampi hi bahuṃ anekavidhaṃ nānappakārakaṃ. Yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ, itosamuṭṭhānā kusalā sīlā.

‘‘Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu sīlavā hoti no ca sīlamayo, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.

‘‘Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

266. ‘‘Katame ca, thapati, akusalā saṅkappā? Kāmasaṅkappo, byāpādasaṅkappo, vihiṃsāsaṅkappo

– ime vuccanti, thapati, akusalā saṅkappā.

‘‘Ime ca, thapati, akusalā saṅkappā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Saññāsamuṭṭhānā’tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā nānappakārakā. Kāmasaññā, byāpādasaññā, vihiṃsāsaññā – itosamuṭṭhānā akusalā saṅkappā.

‘‘Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati; etthete akusalā saṅkappā aparisesā nirujjhanti.

‘‘Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, akusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

267. ‘‘Katame ca, thapati, kusalā saṅkappā? Nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṃsāsaṅkappo – ime vuccanti, thapati, kusalā saṅkappā.

‘‘Ime ca, thapati, kusalā saṅkappā kiṃsamuṭṭhānā? Samuṭṭhānampi nesaṃ vuttaṃ. ‘Saññāsamuṭṭhānā’tissa vacanīyaṃ. Katamā saññā? Saññāpi hi bahū anekavidhā nānappakārakā. Nekkhammasaññā, abyāpādasaññā, avihiṃsāsaññā – itosamuṭṭhānā kusalā saṅkappā.

‘‘Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti? Nirodhopi nesaṃ vutto. Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati; etthete kusalā saṅkappā aparisesā nirujjhanti.

‘‘Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti? Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya…pe… anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya…pe… uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Evaṃ paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti.

268. ‘‘Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ? Idha, thapati, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti – imehi kho ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjha’’nti.

Idamavoca bhagavā. Attamano pañcakaṅgo thapati bhagavato bhāsitaṃ abhinandīti.

Samaṇamuṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Cūḷasakuludāyisuttaṃ

269. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena sakuludāyī paribbājako moranivāpe paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi – ''atippago kho tāva rājagahe piṇḍāya carituṃ. Yaṃnūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyya''nti. Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

Tena kho pana samayena sakuludāyī paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādiniyā uccāsaddamahāsaddāya anekavihitaṃ tiracchānakathaṃ kathentiyā, seyyathidaṃ – rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā. Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ. Disvāna sakaṃ parisaṃ saṇṭhāpesi – ''appasaddā bhonto hontu, mā bhonto saddamakattha. Ayaṃ samaṇo gotamo āgacchati; appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī. Appeva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbaṃ maññeyyā''ti. Atha kho te paribbājakā tuṇhī ahesuṃ.

270. Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami. Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca – ''etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā; idamāsanaṃ paññatta''nti. Nisīdi bhagavā paññatte āsane. Sakuludāyīpi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sakuludāyiṃ paribbājakaṃ bhagavā etadavoca – ''kāya nuttha, udāyi, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā''ti? ''Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya. Yadāhaṃ, bhante, imaṃ parisaṃ anupasaṅkanto homi athāyaṃ parisā anekavihitaṃ tiracchānakathaṃ kathentī nisinnā hoti; yadā ca kho ahaṃ, bhante, imaṃ parisaṃ upasaṅkanto homi athāyaṃ parisā mamaññeva mukhaṃ ullokentī nisinnā hoti – 'yaṃ no samaṇo udāyī dhammaṃ bhāsissati taṃ [taṃ no (sī. syā. kaṃ. pī.)] sossāmā'ti; yadā pana, bhante, bhagavā imaṃ parisaṃ upasaṅkanto hoti athāhañceva ayañca parisā bhagavato mukhaṃ ullokentā [olokentī (syā. kaṃ. ka.)] nisinnā homa – 'yaṃ no bhagavā dhammaṃ bhāsissati taṃ sossāmā'''ti.

271. ''Tenahudāyi, taṃyevettha paṭibhātu yathā maṃ paṭibhāseyyā''si. ''Purimāni, bhante, divasāni purimatarāni sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānamāno 'carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti. So mayā [paccupaṭṭhita''nti mayā (?)] pubbantaṃ ārabbha pañhaṃ puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopañca dosañca appaccayañca pātvākāsi. Tassa mayhaṃ, bhante, bhagavantaṃyeva ārabbha sati udapādi – 'aho nūna bhagavā, aho nūna sugato! Yo imesaṃ dhammānaṃ sukusalo'''ti. ''Ko pana so, udāyi, sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānamāno 'carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti, yo tayā pubbantaṃ ārabbha pañhaṃ puṭṭho samāno aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi kopañca dosañca appaccayañca pātvākāsī''ti? 'Nigaṇṭho, bhante, nāṭaputto'ti.

''Yo kho, udāyi, anekavihitaṃ pubbenivāsaṃ anussareyya, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussareyya, so vā maṃ pubbantaṃ ārabbha pañhaṃ puccheyya, taṃ vāhaṃ pubbantaṃ ārabbha pañhaṃ puccheyyaṃ; so vā me pubbantaṃ ārabbha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāhaṃ pubbantaṃ ārabbha pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

‘‘Yo [so (sī. pī.)] kho, udāyi, dibbena cakkhunā visuddhena atikkantamānusakena satte passeyya cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyya, so vā maṃ aparantaṃ ārabbha pañhaṃ puccheyya, taṃ vāhaṃ aparantaṃ ārabbha pañhaṃ puccheyyaṃ; so vā me aparantaṃ ārabbha pañhassa veyyākaraṇena cittaṃ ārādheyya, tassa vāhaṃ aparantaṃ ārabbha pañhassa veyyākaraṇena cittaṃ ārādheyyaṃ.

‘‘Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Dhammaṃ te desessāmi – imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī’’ti.

‘‘Ahañhi, bhante, yāvatakampi me iminā attabhāvena paccanubhūtaṃ tampi nappahomi sākāraṃ sauddesaṃ anussarituṃ, kuto panāhaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi, seyyathāpi bhagavā? Ahañhi, bhante, etarahi paṃsupisācakampi na passāmi, kuto panāhaṃ dibbena cakkhunā visuddhena atikkantamānusakena satte passissāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānissāmi, seyyathāpi bhagavā? Yaṃ pana maṃ, bhante, bhagavā evamāha – ‘api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto; dhammaṃ te desessāmi – imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī’ti tañca pana me bhiyyosomattāya na pakkhāyati. Appeva nāmāhaṃ, bhante, sake ācariyake bhagavato cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenā’’ti.

272. ‘‘Kinti pana te, udāyi, sake ācariyake hotī’’ti? ‘‘Amhākaṃ, bhante, sake ācariyake evaṃ hoti – ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’’’ti.

‘‘Yaṃ pana te etaṃ, udāyi, sake ācariyake evaṃ hoti – ‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti, katamo so paramo vaṇṇo’’ti? ‘‘Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’’ti.

‘‘Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’’ti? ‘‘Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’’ti.

‘‘Dīghāpi kho te esā, udāyi, phareyya – ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesi. Seyyathāpi, udāyi, puriso evaṃ vadeyya – ‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī taṃ icchāmi, taṃ kāmemī’ti. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ – khattiyī vā brāhmaṇī vā vessī vā suddī vā’’ti? Iti puṭṭho ‘no’ti vadeyya. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ – evaṃnāmā evaṃgottāti vāti…pe… dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti… amukasmiṃ gāme vā nigame vā nagare vā’ti? Iti puṭṭho ‘no’ti vadeyya. Tamenaṃ evaṃ vadeyyuṃ – ‘ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesī’’’ti? Iti puṭṭho ‘āmā’ti vadeyya.

‘‘Taṃ kiṃ maññasi, udāyi – nanu evaṃ sante, tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī’’ti? ‘‘Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī’’ti.

‘‘Evameva kho tvaṃ, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesī’’ti.

‘‘Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā’’ti.

273. ‘‘Taṃ kiṃ maññasi, udāyi, yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako

– imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bhante, rattandhakāratimisāya kimi khajjopanako – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bhante, rattandhakāratimisāya telappadīpo – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bhante, rattandhakāratimisāya mahāaggikkhandho – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, udāyi, yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bhante, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, udāyi, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido [abhide (ka. sī.), abhidosaṃ (ka.) abhidoti abhisaddena samānatthanipātapadaṃ (chakkaṅguttaraṭīkā mahāvagga aṭṭhamasuttavaṇṇanā)] aḍḍharattasamayaṃ cando – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, udāyi, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo – imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi – 'yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī'ti. Atha ca pana tvaṃ, udāyi, 'yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro [hīnataro (sī. pī.)] ca patikiṭṭhataro ca so paramo vaṇṇo'ti vadesi, tañca vaṇṇaṃ na paññapesī''ti. ''Acchidaṃ [acchira (ka.), acchida (?)] bhagavā kathaṃ, acchidaṃ sugato katha''nti!

''Kiṃ pana tvaṃ, udāyi, evaṃ vadesi – 'acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ'''ti? ''Amhākaṃ, bhante, sake ācariyake evaṃ hoti – 'ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo'ti. Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuñjiyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā''ti.

274. ''Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti? ''Amhākaṃ, bhante, sake ācariyake evaṃ hoti – 'atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā'''ti.

''Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti? ''Idha,

bhante, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā pana tapoguṇaṃ samādāya vattati. Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti.

''Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, ekantasukhī vā tasmiṃ samaye attā hoti sukhadukkhī vā''ti? ''Sukhadukkhī, bhante''.

''Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmiṃ samaye attā hoti sukhadukkhī vā''ti? ''Sukhadukkhī, bhante''.

''Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmiṃ samaye attā hoti sukhadukkhī vā''ti? ''Sukhadukkhī, bhante''.

''Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmiṃ samaye attā hoti sukhadukkhī vā''ti? ''Sukhadukkhī, bhante''.

''Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye aññataraṃ tapoguṇaṃ samādāya vattati, ekantasukhī vā tasmiṃ samaye attā hoti sukhadukkhī vā''ti? ''Sukhadukkhī, bhante''.

''Taṃ kiṃ maññasi, udāyi, api nu kho vokiṇṇasukhadukkhaṃ paṭipadaṃ āgamma ekantasukhassa lokassa sacchikiriyā hotī''ti [sacchikiriyāyāti (ka.)]? ''Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato katha''nti!

''Kiṃ pana tvaṃ, udāyi, vadesi – 'acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathaṃ'''ti? ''Amhākaṃ, bhante, sake ācariyake evaṃ hoti – 'atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā'ti. Te mayaṃ, bhante, bhagavatā sake ācariyake samanuyuñjiyamānā samanuggāhiyamānā samanubhāsiyamānā rittā tucchā aparaddhā''ti [aparaddhā (sī.), aparaddhāpi (syā. kaṃ. pī.)].

275. ''Kiṃ pana, bhante, atthi ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti? ''Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti.

''Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti? ''Idhudāyi, bhikkhu vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati; vitakkavicārānaṃ vūpasamā… dutiyaṃ jhānaṃ upasampajja viharati; pītiyā ca virāgā… tatiyaṃ jhānaṃ upasampajja viharati – ayaṃ kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti.

''Na [kiṃ nu (syā. kaṃ. ka.)] kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāya, sacchikato hissa, bhante, ettāvatā ekantasukho loko hotī''ti. ''Na khvāssa, udāyi, ettāvatā ekantasukho loko sacchikato hoti; ākāravatītveva sā paṭipadā ekantasukhassa lokassa sacchikiriyāyā''ti.

Evaṃ vutte, sakuludāyissa paribbājakassa parisā unnādinī uccāsaddamahāsaddā ahosi – ''ettha mayaṃ anassāma sācariyakā, ettha mayaṃ anassāma [panassāma (sī.)] sācariyakā! Na mayaṃ ito bhiyyo uttaritaraṃ pajānāmā''ti.

Atha kho sakuludāyī paribbājako te paribbājake appasadde katvā bhagavantaṃ etadavoca – ''kittāvatā panāssa, bhante, ekantasukho loko sacchikato hotī''ti? ''Idhudāyi, bhikkhu sukhassa ca pahānā…pe… catutthaṃ jhānaṃ… upasampajja viharati. Yā tā devatā ekantasukhaṃ lokaṃ upapannā tāhi devatāhi saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati. Ettāvatā khvāssa, udāyi, ekantasukho

loko sacchikato hotī''ti.

276. ''Etassa nūna, bhante, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ carantī''ti? ''Na kho, udāyi, ekantasukhassa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Atthi kho, udāyi, aññeva dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī''ti.

''Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ carantī''ti? ''Idhudāyi, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā…pe… so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti''.

''Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja viharati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate…pe… yathākammūpage satte pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

''So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So 'idaṃ dukkha'nti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti…pe… 'ayaṃ dukkhanirodho'ti… 'ayaṃ dukkhanirodhagāminī paṭipadā'ti… 'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavasamudayo'ti… 'ayaṃ āsavanirodho'ti… 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti. Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī''ti.

277. Evaṃ vutte, sakuludāyī paribbājako bhagavantaṃ etadavoca – ''abhikkantaṃ, bhante, abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampada''nti.

Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ etadavocuṃ – ''mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi. Seyyathāpi nāma udakamaṇiko [maṇiko (sī. pī. ka.)] hutvā udañcaniko [uddekaniko (sī. syā. kaṃ.

pī.)] assa, evaṃ sampadamidaṃ [evaṃ sampadametaṃ (sī. pī.)] bhoto udāyissa bhavissati. Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari; mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasī''ti. Iti hidaṃ sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ antarāyamakāsi bhagavati brahmacariyeti.

Cūḷasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

10. Vekhanasasuttaṃ

278. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vekhanaso [vekhanasso (sī. pī.)] paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho vekhanaso paribbājako bhagavato santike udānaṃ udānesi – ''ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo''ti.

''Kiṃ pana tvaṃ, kaccāna, evaṃ vadesi – 'ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo'ti? Katamo, kaccāna, so paramo vaṇṇo''ti?

''Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo''ti.

''Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī''ti?

''Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo''ti.

''Dīghāpi kho te esā, kaccāna, phareyya – 'yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo'ti vadesi, tañca vaṇṇaṃ na paññapesi. Seyyathāpi, kaccāna, puriso evaṃ vadeyya – 'ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmemī'ti. Tamenaṃ evaṃ vadeyyuṃ – 'ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ – khattiyī vā brāhmaṇī vā vessī vā suddī vā'ti? Iti puṭṭho 'no'ti vadeyya. Tamenaṃ evaṃ vadeyyuṃ – 'ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ 'evaṃnāmā evaṃgottāti vāti…pe… dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī vāti… amukasmiṃ gāme vā nigame vā nagare vā'ti? Iti puṭṭho 'no'ti vadeyya. Tamenaṃ evaṃ vadeyyuṃ – 'ambho purisa, yaṃ tvaṃ na jānāsi na passasi, taṃ tvaṃ icchasi kāmesī'''ti? Iti puṭṭho 'āmā'ti vadeyya.

''Taṃ kiṃ maññasi, kaccāna, nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī''ti? ''Addhā kho, bho gotama, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī''ti. ''Evameva kho tvaṃ, kaccāna, 'yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo'ti vadesi; tañca vaṇṇaṃ na paññapesī''ti. ''Seyyathāpi, bho gotama, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ maraṇā''ti.

279. ''Taṃ kiṃ maññasi, kaccāna, yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bho gotama, rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ

vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bho gotama, rattandhakāratimisāya mahāaggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti.

''Taṃ kiṃ maññasi, kaccāna, yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bho gotama, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti. ''Taṃ kiṃ maññasi, kaccāna, yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bho gotama, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti. ''Taṃ kiṃ maññasi, kaccāna, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā''ti? ''Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo – ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā''ti. ''Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi. Atha ca panāhaṃ na vadāmi – 'yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthī'ti. Atha ca pana tvaṃ, kaccāna, 'yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇo'ti vadesi; tañca vaṇṇaṃ na paññapesi''.

280. ''Pañca kho ime, kaccāna, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhāviññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, kaccāna, pañca kāmaguṇā. Yaṃ kho, kaccāna, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ. Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī''ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca – ''acchariyaṃ, bho gotama, abbhutaṃ, bho gotama! Yāva subhāsitaṃ cidaṃ bhotā gotamena – 'kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha aggamakkhāyatī'ti. ('Kāmehi, bho gotama, kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ, tattha aggamakkhāyatī'ti) [( ) sī. syā. kaṃ. pī. potthakesu natthi] – ''dujjānaṃ kho etaṃ, kaccāna, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena aññatrācariyakena – kāmā [kāmaṃ (sī. syā. kaṃ. pī.)] vā kāmasukhaṃ vā kāmaggasukhaṃ vā. Ye kho te, kaccāna, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṃyojanā sammadaññā vimuttā te kho etaṃ jāneyyuṃ – kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā''ti.

281. Evaṃ vutte, vekhanaso paribbājako kupito anattamano bhagavantaṃyeva khuṃsento bhagavantaṃyeva vambhento bhagavantaṃyeva vadamāno ''samaṇo [samaṇo ca (sī. pī.)] gotamo pāpito bhavissatī''ti bhagavantaṃ etadavoca – ''evameva panidhekacce [panidheke (sī. pī.), panimeke (uparisubhasutte)] samaṇabrāhmaṇā ajānantā pubbantaṃ, apassantā aparantaṃ atha ca pana 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti – pajānāmā'ti – paṭijānanti [itthattāyāti paṭijānanti (pī.)]. Tesamidaṃ bhāsitaṃ hassakaṃyeva sampajjati, nāmakaṃyeva sampajjati, rittakaṃyeva sampajjati, tucchakaṃyeva sampajjatī''ti. ''Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantaṃ, apassantā aparantaṃ, 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti – pajānāmā'ti – paṭijānanti; tesaṃ soyeva [tesaṃ tesāyaṃ (sī.), tesaṃyeva so (?)]

sahadhammiko niggaho hoti. Api ca, kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto. Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamāno [yathānusiṭṭhaṃ paṭipajjamāno (?)] nacirasseva sāmaññeva ñassati sāmaṃ dakkhiti – evaṃ kira sammā [evaṃ kirāyasmā (syā. ka.)] bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā. Seyyathāpi, kaccāna, daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi; tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyuṃ; so mokkhomhīti kho jāneyya no ca bandhanaṃ. Evameva kho, kaccāna, etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi; yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmaññe ñassati, sāmaṃ dakkhiti – 'evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā'''ti.

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca – ''abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Tassuddānaṃ –

Puṇḍarī-aggisaha-kathināmo, dīghanakho puna bhāradvājagotto;
Sandakaudāyimuṇḍikaputto, maṇiko tathākaccāno varavaggo.

4. Rājavaggo

1. Ghaṭikārasuttaṃ

282. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho bhagavā maggā okkamma aññatarasmiṃ padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi – ''ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena [na akāraṇe (sī.)] tathāgatā sitaṃ pātukarontī''ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ [uttarāsaṅga (syā. kaṃ.)] katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ''ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī''ti. ''Bhūtapubbaṃ, ānanda, imasmiṃ padese vegaḷiṅgaṃ [vehaliṅgaṃ (sī.), vebhaligaṃ (syā. kaṃ.), vebhaliṅgaṃ (pī.)] nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṇṇamanusso. Vegaḷiṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. Idha sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadatī''ti. Atha kho āyasmā ānando catugguṇaṃ saṅghāṭiṃ paññapetvā bhagavantaṃ etadavoca – ''tena hi, bhante, bhagavā nisīdatu ettha. Ayaṃ bhūmipadeso dvīhi arahantehi sammāsambuddhehi paribhutto bhavissatī''ti. Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi –

''Bhūtapubbaṃ, ānanda, imasmiṃ padese vegaḷiṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṇṇamanusso. Vegaḷiṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi. Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi. Idha sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati.

283. ''Vegaḷiṅge kho, ānanda, gāmanigame ghaṭikāro [ghaṭīkāro (sī. pī.)] nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi aggupaṭṭhāko. Ghaṭikārassa kho,

ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahosi piyasahāyo. Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi – 'āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – 'alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti? Dutiyampi kho, ānanda…pe… tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca – 'āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – 'alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti? 'Tena hi, samma jotipāla, sottisināniṃ [sottiṃ sināniṃ (sī. pī.), sottisinānaṃ (syā. kaṃ. ka.)] ādāya [āhara (ka.)] nadiṃ gamissāma sināyitu'nti. 'Evaṃ sammā'ti kho, ānanda, jotipālo māṇavo ghaṭikārassa kumbhakārassa paccassosi. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo sottisināniṃ ādāya nadiṃ agamaṃsu sināyituṃ'.

284. ''Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi – 'ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – 'alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti? Dutiyampi kho, ānanda…pe… tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca – 'ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – 'alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ ovaṭṭikāyaṃ parāmasitvā etadavoca – 'ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. Atha kho, ānanda, jotipālo māṇavo ovaṭṭikaṃ vinivaṭṭetvā [viniveṭhetvā (sī. syā. kaṃ. pī.)] ghaṭikāraṃ kumbhakāraṃ etadavoca – 'alaṃ, samma ghaṭikāra. Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā'ti? Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ sīsaṃnhātaṃ [sasīsaṃ nahātaṃ (sī.), sīsanhātaṃ (syā. kaṃ.)] kesesu parāmasitvā etadavoca – 'ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo. Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma. Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. Atha kho, ānanda, jotipālassa māṇavassa etadahosi – 'acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ ghaṭikāro kumbhakāro ittarajacco samāno amhākaṃ sīsaṃnhātānaṃ kesesu parāmasitabbaṃ maññissati; na vatidaṃ kira orakaṃ maññe bhavissatī'ti; ghaṭikāraṃ kumbhakāraṃ etadavoca – 'yāvatādohipi [yāvetadohipi (sī. syā. kaṃ. pī.)], samma ghaṭikārā'ti? 'Yāvatādohipi, samma jotipāla. Tathā hi pana me sādhusammataṃ tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti. 'Tena hi, samma ghaṭikāra, muñca; gamissāmā'ti.

285. ''Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu; upasaṅkamitvā ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Jotipālo pana māṇavo kassapena bhagavatā arahatā sammāsambuddhena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – 'ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imassa bhagavā dhammaṃ desetū'ti. Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho ghaṭikārañca kumbhakāraṃ jotipālañca māṇavaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo

kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

286. ''Atha kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca – 'imaṃ nu tvaṃ, samma ghaṭikāra, dhammaṃ suṇanto atha ca pana agārasmā anagāriyaṃ na pabbajissasī'ti? 'Nanu maṃ, samma jotipāla, jānāsi, andhe jiṇṇe mātāpitaro posemī'ti? 'Tena hi, samma ghaṭikāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmī'ti. Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkamiṃsu; upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – 'ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo. Imaṃ bhagavā pabbājetū'ti. Alattha kho, ānanda, jotipālo māṇavo kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ, alattha upasampadaṃ.

287. ''Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho acirūpasampanne jotipāle māṇave aḍḍhamāsupasampanne vegaḷiṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bārāṇasī tadavasari. Tatra sudaṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye. Assosi kho, ānanda, kikī kāsirājā – 'kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiṃ anuppatto bārāṇasiyaṃ viharati isipatane migadāye'ti. Atha kho, ānanda, kikī kāsirājā bhadrāni bhadrāni yānāni yojāpetvā bhadraṃ [bhadraṃ bhadraṃ (ka.)] yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsi mahaccarājānubhāvena [mahaccā rājānubhāvena (sī.), mahatā rājānubhāvena (pī.)] kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena kassapo bhagavā arahaṃ sammāsambuddho tenupasaṅkami; upasaṅkamitvā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho, ānanda, kikiṃ kāsirājānaṃ kassapo bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho, ānanda, kikī kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – 'adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. Adhivāsesi kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho tuṇhībhāvena. Atha kho, ānanda, kikī kāsirājā kassapassa bhagavato sammāsambuddhassa adhivāsanaṃ viditvā uṭṭhāyāsanā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho, ānanda, kikī kāsirājā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇḍupuṭakassa [paṇḍumuṭīkassa (sī. pī.), paṇḍumudikassa (syā. kaṃ.)] sālino vigatakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kālaṃ ārocāpesi – 'kālo, bhante, niṭṭhitaṃ bhatta'nti.

288. ''Atha kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena kikissa kāsirañño nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho, ānanda, kikī kāsirājā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho, ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – 'adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī'ti. 'Alaṃ, mahārāja. Adhivuttho me vassāvāso'ti. Dutiyampi kho, ānanda… tatiyampi kho, ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – 'adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ; evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī'ti. 'Alaṃ, mahārāja. Adhivuttho me vassāvāso'ti. Atha kho, ānanda, kikissa kāsirañño 'na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ

vassāvāsa'nti ahudeva aññathattaṃ, ahu domanassaṃ. Atha kho, ānanda, kikī kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca – 'atthi nu kho, bhante, añño koci mayā upaṭṭhākataro'ti?

'''Atthi, mahārāja, vegaḷiṅgaṃ nāma gāmanigamo. Tattha ghaṭikāro nāma kumbhakāro; so me upaṭṭhāko aggupaṭṭhāko. Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā arahaṃ sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsanti attheva [atthi (sī. pī.)] aññathattaṃ, atthi domanassaṃ. Tayidaṃ ghaṭikārassa kumbhakārassa [ghaṭikāre kumbhakāre (sī. syā. kaṃ. pī.)] natthi ca na ca bhavissati. Ghaṭikāro kho, mahārāja, kumbhakāro buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. Ghaṭikāro kho, mahārāja, kumbhakāro pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato. Ghaṭikāro kho, mahārāja, kumbhakāro buddhe aveccappasādena samannāgato, dhamme aveccappasādena samannāgato, saṅghe aveccappasādena samannāgato, ariyakantehi sīlehi samannāgato. Ghaṭikāro kho, mahārāja, kumbhakāro dukkhe nikkaṅkho, dukkhasamudaye nikkaṅkho, dukkhanirodhe nikkaṅkho, dukkhanirodhagāminiyā paṭipadāya nikkaṅkho. Ghaṭikāro kho, mahārāja, kumbhakāro ekabhattiko brahmacārī sīlavā kalyāṇadhammo. Ghaṭikāro kho, mahārāja, kumbhakāro nikkhittamaṇisuvaṇṇo apetajātarūparajato. Ghaṭikāro kho, mahārāja, kumbhakāro pannamusalo na sahatthā pathaviṃ khaṇati [kumbhakāro na musalena na sahatthā paṭhaviṃ khaṇati (syā. kaṃ. pī.), kumbhakāro na musalena sahatthā pathaviñca khaṇati (ka.)]. Yaṃ hoti kūlapaluggaṃ vā mūsikukkaro [mūsikukkuro (sī. syā. kaṃ. pī.)] vā taṃ kājena āharitvā bhājanaṃ karitvā evamāha – ''ettha yo icchati taṇḍulapaṭibhastāni [taṇḍula pabhivattāni (sī. pī.)] vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchati taṃ haratū''ti. Ghaṭikāro kho, mahārāja, kumbhakāro andhe jiṇṇe mātāpitaro poseti. Ghaṭikāro kho, mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

289. '''Ekamidāhaṃ, mahārāja, samayaṃ vegaḷiṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamitvā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ – ''handa, ko nu kho ayaṃ bhaggavo gato''ti? ''Nikkhanto kho te, bhante, upaṭṭhāko antokumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā''ti. Atha khvāhaṃ, mahārāja, kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamiṃ [pakkāmiṃ (syā. kaṃ. pī.)]. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca – ''ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto''ti? ''Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto''ti? Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi – ''lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho''ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati [na vijahi (sī. syā. kaṃ. pī.)], sattāhaṃ mātāpitūnaṃ.

290. '''Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaḷiṅge nāma gāmanigame viharāmi. Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamitvā ghaṭikārassa kumbhakārassa mātāpitaro etadavocaṃ – ''handa, ko nu kho ayaṃ bhaggavo gato''ti? ''Nikkhanto kho te, bhante, upaṭṭhāko anto kaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjā''ti. Atha khvāhaṃ, mahārāja, kaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamiṃ. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca – ''ko kaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto''ti? ''Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkanto''ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi – ''lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho''ti. Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na

vijahati, sattāhaṃ mātāpitūnaṃ.

291. '''Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaḷiṅge nāma gāmanigame viharāmi. Tena kho pana samayena kuṭi [gandhakuṭi (sī.)] ovassati. Atha khvāhaṃ, mahārāja, bhikkhū āmantesiṃ – ''gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ jānāthā''ti. Evaṃ vutte, mahārāja, te bhikkhū maṃ etadavocuṃ – ''natthi kho, bhante, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa āvesane [āvesanaṃ (sī. syā. kaṃ. pī.)] tiṇacchadana'' [navacchadanaṃ (sī.)] nti. ''Gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇaṃ karothā''ti. Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇamakaṃsu. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitaro te bhikkhū etadavocuṃ – ''ke āvesanaṃ uttiṇaṃ karontī''ti? ''Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi ovassatī''ti. ''Haratha, bhante, haratha, bhadramukhā''ti. Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca – ''ke āvesanaṃ uttiṇamakaṃsū''ti? ''Bhikkhū, tāta, kassapassa kira bhagavato arahato sammāsambuddhassa kuṭi ovassatī''ti. Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi – ''lābhā vata me, suladdhaṃ vata me, yassa me kassapo bhagavā arahaṃ sammāsambuddho evaṃ abhivissattho''ti. Atha kho, mahārāja ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ. Atha kho, mahārāja, āvesanaṃ sabbantaṃ temāsaṃ ākāsacchadanaṃ aṭṭhāsi, na devotivassi [na cātivassi (sī. syā. kaṃ. pī.)]. Evarūpo ca, mahārāja, ghaṭikāro kumbhakāro'ti. 'Lābhā, bhante, ghaṭikārassa kumbhakārassa, suladdhā, bhante, ghaṭikārassa kumbhakārassa yassa bhagavā evaṃ abhivissattho'''ti.

292. ''Atha kho, ānanda, kikī kāsirājā ghaṭikārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ. Atha kho te, ānanda, rājapurisā ghaṭikāraṃ kumbhakāraṃ upasaṅkamitvā etadavocuṃ – 'imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsirājena pahitāni paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ. Tāni, bhante, paṭiggaṇhathā'ti [patiggaṇhātūti (sī. pī.), paṭiggaṇhātūti (syā. kaṃ.)]. 'Rājā kho bahukicco bahukaraṇīyo. Alaṃ me! Raññova hotū'ti. Siyā kho pana te, ānanda, evamassa – 'añño nūna tena samayena jotipālo māṇavo ahosī'ti. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena samayena jotipālo māṇavo ahosi''nti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Raṭṭhapālasuttaṃ

293. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena thullakoṭṭhikaṃ [thūlakoṭṭhikaṃ (sī. syā. kaṃ. pī.)] nāma kurūnaṃ nigamo tadavasari. Assosuṃ kho thullakoṭṭhikā [thūlakoṭṭhitakā (sī. syā. kaṃ. pī.)] brāhmaṇagahapatikā – ''samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kurūsu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ thullakoṭṭhikaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī''ti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā dhammiyā kathāya sandassesi

samādapesi samuttejesi sampahaṃsesi.

294. Tena kho pana samayena raṭṭhapālo nāma kulaputto tasmiṃyeva thullakoṭṭhike aggakulassa [aggakulikassa (sī. syā. kaṃ. pī.)] putto tissaṃ parisāyaṃ nisinno hoti. Atha kho raṭṭhapālassa kulaputtassa etadahosi – ‘‘yathā yathā khvāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi [yathā yathā kho bhagavā dhammaṃ deseti (sī.)], nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’’nti. Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. Atha kho raṭṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca – ‘‘yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Icchāmahaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ. Pabbājetu maṃ bhagavā’’ti [ettha ‘‘labheyyāhaṃ…pe… upasampadaṃ’’ti vākyadvayaṃ sabbesupi mūlapotthakesu dissati, pārājikapāḷiyaṃ pana sudinnabhāṇavāre etaṃ natthi. ‘‘pabbājetu maṃ bhagavā’’ti idaṃ pana vākyaṃ marammapotthake yeva dissati, pārājikapāḷiyañca tadeva atthi]. ‘‘Anuññātosi pana tvaṃ, raṭṭhapāla, mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā’’ti? ‘‘Na khohaṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā’’ti. ‘‘Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentī’’ti. ‘‘Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāyā’’ti.

295. Atha kho raṭṭhapālo kulaputto uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca – ‘‘ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Icchāmahaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā’’ti. Evaṃ vutte, raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ‘‘tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato [sukhaparihato (syā. kaṃ. ka.) (ehi tvaṃ tāta raṭṭhapāla bhuñja ca piva ca paricāre hi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu, na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya,) sabbattha dissati, sudinnakaṇḍe pana natthi, aṭṭhakathāsupi na dassitaṃ]. Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā’’ti? Dutiyampi kho raṭṭhapālo kulaputto…pe… tatiyampi kho raṭṭhapālo kulaputto mātāpitaro etadavoca – ‘‘ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Icchāmahaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ. Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā’’ti. Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ‘‘tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā’’ti?

296. Atha kho raṭṭhapālo kulaputto – ‘‘na maṃ mātāpitaro anujānanti agārasmā anagāriyaṃ pabbajjāyā’’ti tattheva anantarahitāya bhūmiyā nipajji – ‘‘idheva me maraṇaṃ bhavissati pabbajjā vā’’ti. Atha kho raṭṭhapālo kulaputto ekampi bhattaṃ na bhuñji, dvepi bhattāni na bhuñji, tīṇipi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapi bhattāni na bhuñji, sattapi bhattāni na bhuñji. Atha kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ‘‘tvaṃ

khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvaṃ, tāta raṭṭhapāla, kassaci, dukkhassa jānāsi [''maraṇenapi te…pe… pabbajjāyā''ti vākyadvayaṃ sī. syā. kaṃ. pī. potthakesu dutiyaṭṭhāne yeva dissati, pārājikapāḷiyaṃ pana paṭhamaṭṭhāne yeva dissati. tasmā idha dutiyaṭṭhāne punāgataṃ adhikaṃ viya dissati]. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāya. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya [''maraṇenapi te…pe… pabbajāyā''ti vākyadvayaṃ sī. syā. kaṃ. pī. potthakesu dutiyaṭṭhāne yeva dissati, pārājikapāḷiyaṃ pana paṭhamaṭṭhāne yeva dissati. tasmā idha dutiyaṭṭhāne punāgataṃ adhikaṃ viya dissati]. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā''ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṇhī ahosi. Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ…pe… dutiyampi kho raṭṭhapālo kulaputto tuṇhī ahosi. Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ''tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāya. Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya. Maraṇenapi te mayaṃ akāmakā vinā bhavissāma. Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā''ti? Tatiyampi kho raṭṭhapālo kulaputto tuṇhī ahosi.

297. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamiṃsu; upasaṅkamitvā raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ''tvaṃ khosi [tvaṃ kho (sī. pī.)], samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato. Na tvaṃ, samma raṭṭhapāla, kassaci dukkhassa jānāsi. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya. Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca; bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na taṃ mātāpitaro anujānissanti [anujānanti (sī. syā. kaṃ. pī.)] agārasmā anagāriyaṃ pabbajjāya. Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā''ti? Evaṃ vutte, raṭṭhapālo kulaputto tuṇhī ahosi. Dutiyampi kho… tatiyampi kho raṭṭhapālassa kulaputtassa sahāyakā raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ''tvaṃ khosi, samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato, na tvaṃ, samma raṭṭhapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya? Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu. Na taṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti. Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā''ti? Tatiyampi kho raṭṭhapālo kulaputto tuṇhī ahosi.

298. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālassa kulaputtassa mātāpitaro tenupasaṅkamiṃsu; upasaṅkamitvā raṭṭhapālassa kulaputtassa mātāpitaro etadavocuṃ – ''ammatātā, eso raṭṭhapālo kulaputto tattheva anantarahitāya bhūmiyā nipanno – 'idheva me maraṇaṃ bhavissati pabbajjā vā'ti. Sace tumhe raṭṭhapālaṃ kulaputtaṃ nānujānissatha agārasmā anagāriyaṃ pabbajjāya, tattheva [tatthevassa (sī.)] maraṇaṃ āgamissati. Sace pana tumhe raṭṭhapālaṃ kulaputtaṃ anujānissatha agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ dakkhissatha. Sace raṭṭhapālo kulaputto nābhiramissati agārasmā anagāriyaṃ pabbajjāya, kā tassa [kā cassa (sī.)] aññā gati bhavissati? Idheva paccāgamissati. Anujānātha raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāyā''ti. ''Anujānāma, tātā, raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya. Pabbajitena ca pana [pana te (syā. kaṃ. ka.)] mātāpitaro uddassetabbā''ti. Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamiṃsu; upasaṅkamitvā raṭṭhapālaṃ kulaputtaṃ etadavocuṃ – ''uṭṭhehi, samma raṭṭhapāla [''tvaṃ khosi samma raṭṭhapāla mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito

sukhaparihato, na tvaṃ samma raṭṭhapāla kassaci dukkhassa jānāsi, uṭṭhehi samma raṭṭhapāla bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu, (sī. pī. ka.)], anuññātosi mātāpitūhi agārasmā anagāriyaṃ pabbajjāya. Pabbajitena ca pana te mātāpitaro uddassetabbā''ti.

299. Atha kho raṭṭhapālo kulaputto uṭṭhahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca – ''anuññāto ahaṃ, bhante, mātāpitūhi agārasmā anagāriyaṃ pabbajjāya. Pabbājetu maṃ bhagavā''ti. Alattha kho raṭṭhapālo kulaputto bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle aḍḍhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsi. Aññataro kho panāyasmā raṭṭhapālo arahataṃ ahosi.

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā raṭṭhapālo bhagavantaṃ etadavoca – ''icchāmahaṃ, bhante, mātāpitaro uddassetuṃ, sace maṃ bhagavā anujānātī''ti. Atha kho bhagavā āyasmato raṭṭhapālassa cetasā ceto paricca [cetoparivitakkaṃ (sī. pī.)] manasākāsi. Yathā [yadā (sī. pī.)] bhagavā aññāsi – ''abhabbo kho raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitu''nti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca – ''yassadāni tvaṃ, raṭṭhapāla, kālaṃ maññasī''ti. Atha kho āyasmā raṭṭhapālo uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaramādāya yena thullakoṭṭhikaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena thullakoṭṭhiko tadavasari. Tatra sudaṃ āyasmā raṭṭhapālo thullakoṭṭhike viharati rañño korabyassa migacīre. Atha kho āyasmā raṭṭhapālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya thullakoṭṭhikaṃ piṇḍāya pāvisi. Thullakoṭṭhike sapadānaṃ piṇḍāya caramāno yena sakapitu nivesanaṃ tenupasaṅkami. Tena kho pana samayena āyasmato raṭṭhapālassa pitā majjhimāya dvārasālāya ullikhāpeti. Addasā kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ dūratova āgacchantaṃ. Disvāna etadavoca – ''imehi muṇḍakehi samaṇakehi amhākaṃ ekaputtako piyo manāpo pabbājito''ti. Atha kho āyasmā raṭṭhapālo sakapitu nivesane neva dānaṃ alattha na paccakkhānaṃ; aññadatthu akkosameva alattha. Tena kho pana samayena āyasmato raṭṭhapālassa ñātidāsī ābhidosikaṃ kummāsaṃ chaḍḍetukāmā hoti. Atha kho āyasmā raṭṭhapālo taṃ ñātidāsiṃ etadavoca – ''sacetaṃ, bhagini, chaḍḍanīyadhammaṃ, idha me patte ākirā''ti. Atha kho āyasmato raṭṭhapālassa ñātidāsī taṃ ābhidosikaṃ kummāsaṃ āyasmato raṭṭhapālassa patte ākirantī hatthānañca pādānañca sarassa ca nimittaṃ aggahesi.

300. Atha kho āyasmato raṭṭhapālassa ñātidāsī yenāyasmato raṭṭhapālassa mātā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa mātaraṃ etadavoca – ''yaggheyye, jāneyyāsi – 'ayyaputto raṭṭhapālo anuppatto'''ti. ''Sace, je, saccaṃ bhaṇasi, adāsiṃ taṃ karomī''ti [saccaṃ vadasi, adāsī bhavasīti (sī. pī.), saccaṃ vadasi, adāsī bhavissasi (ka.)]. Atha kho āyasmato raṭṭhapālassa mātā yenāyasmato raṭṭhapālassa pitā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa pitaraṃ etadavoca – ''yagghe, gahapati, jāneyyāsi – 'raṭṭhapālo kira kulaputto anuppatto'''ti? Tena kho pana samayena āyasmā raṭṭhapālo taṃ ābhidosikaṃ kummāsaṃ aññataraṃ kuṭṭamūlaṃ [kuḍḍaṃ (sī. syā. kaṃ. pī.)] nissāya paribhuñjati. Atha kho āyasmato raṭṭhapālassa pitā yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ raṭṭhapālaṃ etadavoca – ''atthi nāma, tāta raṭṭhapāla, ābhidosikaṃ kummāsaṃ paribhuñjissasi? Nanu, tāta raṭṭhapāla, sakaṃ gehaṃ gantabba''nti? ''Kuto no, gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ? Anagārā mayaṃ, gahapati. Agamamha kho te, gahapati, gehaṃ, tattha neva dānaṃ alatthamha na paccakkhānaṃ; aññadatthu akkosameva alatthamhā''ti. ''Ehi, tāta raṭṭhapāla, gharaṃ gamissāmā''ti. ''Alaṃ, gahapati, kataṃ me ajja

bhattakiccaṃ''. ''Tena hi, tāta raṭṭhapāla, adhivāsehi svātanāya bhatta''nti. Adhivāsesi kho āyasmā raṭṭhapālo tuṇhībhāvena. Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhivāsanaṃ viditvā yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamitvā mahantaṃ hiraññasuvaṇṇassa puñjaṃ kārāpetvā kilañjehi paṭicchādetvā āyasmato raṭṭhapālassa purāṇadutiyikā āmantesi – ''etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā''ti.

301. Atha kho āyasmato raṭṭhapālassa pitā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato raṭṭhapālassa kālaṃ ārocesi – ''kālo, tāta raṭṭhapāla, niṭṭhitaṃ bhatta''nti. Atha kho āyasmā raṭṭhapālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena sakapitu nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjaṃ vivarāpetvā āyasmantaṃ raṭṭhapālaṃ etadavoca – ''idaṃ te, tāta raṭṭhapāla, mātu mattikaṃ dhanaṃ, aññaṃ pettikaṃ, aññaṃ pitāmahaṃ. Sakkā, tāta raṭṭhapāla, bhoge ca bhuñjituṃ puññāni ca kātuṃ. Ehi tvaṃ, tāta raṭṭhapāla [raṭṭhapāla sikkhaṃ paccakkhāya (sabbattha)], hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī''ti. ''Sace me tvaṃ, gahapati, vacanaṃ kareyyāsi, imaṃ hiraññasuvaṇṇassa puñjaṃ sakaṭe āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi. Taṃ kissa hetu? Ye uppajjissanti hi te, gahapati, tatonidānaṃ sokaparidevadukkhadomanassupāyāsā''ti. Atha kho āyasmato raṭṭhapālassa purāṇadutiyikā paccekaṃ pādesu gahetvā āyasmantaṃ raṭṭhapālaṃ etadavocuṃ – ''kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvaṃ hetu brahmacariyaṃ carasī''ti? ''Na kho mayaṃ, bhaginī, accharānaṃ hetu brahmacariyaṃ carāmā''ti. ''Bhaginivādena no ayyaputto raṭṭhapālo samudācaratī''ti tā tattheva mucchitā papatiṃsu. Atha kho āyasmā raṭṭhapālo pitaraṃ etadavoca – ''sace, gahapati, bhojanaṃ dātabbaṃ, detha; mā no viheṭhethā''ti. ''Bhuñja, tāta raṭṭhapāla, niṭṭhitaṃ bhatta''nti. Atha kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

302. Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova imā gāthā abhāsi –

''Passa cittīkataṃ bimbaṃ, arukāyaṃ samussitaṃ;
Āturaṃ bahusaṅkappaṃ, yassa natthi dhuvaṃ ṭhiti.

''Passa cittīkataṃ rūpaṃ, maṇinā kuṇḍalena ca;
Aṭṭhi tacena onaddhaṃ, saha vatthebhi sobhati.

''Alattakakatā pādā, mukhaṃ cuṇṇakamakkhitaṃ;
Alaṃ bālassa mohāya, no ca pāragavesino.

''Aṭṭhāpadakatā kesā, nettā añjanamakkhitā;
Alaṃ bālassa mohāya, no ca pāragavesino.

''Añjanīva navā [añjanīvaṇṇavā (ka.)] cittā, pūtikāyo alaṅkato;
Alaṃ bālassa mohāya, no ca pāragavesino.

''Odahi migavo pāsaṃ, nāsadā vākaraṃ migo;
Bhutvā nivāpaṃ gacchāma [gacchāmi (syā. ka.)], kandante migabandhake''ti.

Atha kho āyasmā raṭṭhapālo ṭhitakova imā gāthā bhāsitvā yena rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

303. Atha kho rājā korabyo migavaṃ āmantesi – ''sodhehi, samma migava, migacīraṃ uyyānabhūmiṃ; gacchāma subhūmiṃ dassanāyā''ti. ''Evaṃ, devā''ti kho migavo rañño korabyassa paṭissutvā migacīraṃ sodhento addasa āyasmantaṃ raṭṭhapālaṃ aññatarasmiṃ rukkhamūle divāvihāraṃ

nisinnaṃ. Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamitvā rājānaṃ korabyaṃ etadavoca – ''suddhaṃ kho te, deva, migacīraṃ. Atthi cettha raṭṭhapālo nāma kulaputto imasmiṃyeva thullakoṭṭhike aggakulassa putto yassa tvaṃ abhiṇhaṃ kittayamāno ahosi, so aññatarasmiṃ rukkhamūle divāvihāraṃ nisinno''ti. ''Tena hi, samma migava, alaṃ dānajja uyyānabhūmiyā. Tameva dāni mayaṃ bhavantaṃ raṭṭhapālaṃ payirupāsissāmā''ti. Atha kho rājā korabyo ''yaṃ tattha khādanīyaṃ bhojanīyaṃ paṭiyattaṃ taṃ sabbaṃ vissajjethā''ti vatvā bhadrāni bhadrāni yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi mahaccarājānubhāvena [mahaccā rājānubhāvena (sī.)] āyasmantaṃ raṭṭhapālaṃ dassanāya. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussaṭāya ussaṭāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmatā raṭṭhapālena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca – ''idha bhavaṃ raṭṭhapāla hatthatthare [kaṭṭhatthare (syā. kaṃ.)] nisīdatū''ti. ''Alaṃ, mahārāja, nisīda tvaṃ; nisinno ahaṃ sake āsane''ti. Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca –

304. ''Cattārimāni, bho raṭṭhapāla, pārijuññāni yehi pārijuññehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Katamāni cattāri? Jarāpārijuññaṃ, byādhipārijuññaṃ, bhogapārijuññaṃ, ñātipārijuññaṃ. Katamañca, bho raṭṭhapāla, jarāpārijuññaṃ? Idha, bho raṭṭhapāla, ekacco jiṇṇo hoti vuḍḍho mahallako addhagato vayoanuppatto. So iti paṭisañcikkhati – 'ahaṃ khomhi etarahi jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantuṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ [phātikattuṃ (sī.)]. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So tena jarāpārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, jarāpārijuññaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā. Taṃ bhoto raṭṭhapālassa jarāpārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

''Katamañca, bho raṭṭhapāla, byādhipārijuññaṃ? Idha, bho raṭṭhapāla, ekacco ābādhiko hoti dukkhito bāḷhagilāno. So iti paṭisañcikkhati – 'ahaṃ khomhi etarahi ābādhiko dukkhito bāḷhagilāno. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantuṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So tena byādhipārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, byādhipārijuññaṃ. Bhavaṃ kho pana raṭṭhapālo etarahi appābādho appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya. Taṃ bhoto raṭṭhapālassa byādhipārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

''Katamañca, bho raṭṭhapāla, bhogapārijuññaṃ? Idha, bho raṭṭhapāla, ekacco aḍḍho hoti mahaddhano mahābhogo. Tassa te bhogā anupubbena parikkhayaṃ gacchanti. So iti paṭisañcikkhati – 'ahaṃ kho pubbe aḍḍho ahosiṃ mahaddhano mahābhogo. Tassa me te bhogā anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantuṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So tena bhogapārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, bhogapārijuññaṃ. Bhavaṃ kho pana raṭṭhapālo imasmiṃyeva thullakoṭṭhike aggakulassa putto. Taṃ bhoto raṭṭhapālassa bhogapārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

''Katamañca, bho raṭṭhapāla, ñātipārijuññaṃ? Idha, bho raṭṭhapāla, ekaccassa bahū honti mittāmaccā ñātisālohitā. Tassa te ñātakā anupubbena parikkhayaṃ gacchanti. So iti paṭisañcikkhati –

‘mamaṃ kho pubbe bahū ahesuṃ mittāmaccā ñātisālohitā. Tassa me te anupubbena parikkhayaṃ gatā. Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantuṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So tena ñātipārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. Idaṃ vuccati, bho raṭṭhapāla, ñātipārijuññaṃ. Bhoto kho pana raṭṭhapālassa imasmiṃyeva thullakoṭṭhike bahū mittāmaccā ñātisālohitā. Taṃ bhoto raṭṭhapālassa ñātipārijuññaṃ natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

‘‘Imāni kho, bho raṭṭhapāla, cattāri pārijuññāni, yehi pārijuññehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti. Tāni bhoto raṭṭhapālassa natthi. Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito’’ti?

305. ‘‘Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ [yamahaṃ (syā. kaṃ. ka.)] ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito. Katame cattāro? ‘Upaniyyati loko addhuvo’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. ‘Atāṇo loko anabhissaro’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. ‘Assako loko, sabbaṃ pahāya gamanīya’nti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. ‘Ūno loko atitto taṇhādāso’ti kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho dhammuddeso uddiṭṭho, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito. Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito’’ti.

306. ‘‘‘Upaniyyati loko addhuvo’ti – bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo’’ti? ‘‘Taṃ kiṃ maññasi, mahārāja, tvaṃ vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro’’ti? ‘‘Ahosiṃ ahaṃ, bho raṭṭhapāla, vīsativassuddesikopi paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro. Appekadāhaṃ, bho raṭṭhapāla, iddhimāva maññe na [iddhimā maññe na (syā. kaṃ.), iddhimā ca maññe (sī.), na viya maññe (ka.)] attano balena samasamaṃ samanupassāmī’’ti. ‘‘Taṃ kiṃ maññasi, mahārāja, evameva tvaṃ etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro’’ti? ‘‘No hidaṃ, bho raṭṭhapāla. Etarahi jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto āsītiko me vayo vattati. Appekadāhaṃ, bho raṭṭhapāla, ‘idha pādaṃ karissāmī’ti aññeneva pādaṃ karomī’’ti. ‘‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘upaniyyati loko addhuvo’ti, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito’’ti. ‘‘Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – ‘upaniyyati loko addhuvo’ti. Upaniyyati hi, bho raṭṭhapāla, loko addhuvo.

‘‘Saṃvijjante kho, bho raṭṭhapāla, imasmiṃ rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyodhāya vattissanti. ‘Atāṇo loko anabhissaro’ti – bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo’’ti? ‘‘Taṃ kiṃ maññasi, mahārāja, atthi te koci anusāyiko ābādho’’ti? ‘‘Atthi me, bho raṭṭhapāla, anusāyiko ābādho. Appekadā maṃ, bho raṭṭhapāla, mittāmaccā ñātisālohitā parivāretvā ṭhitā honti – ‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissatī’’’ti. ‘‘Taṃ kiṃ maññasi, mahārāja, labhasi tvaṃ te mittāmacce ñātisālohite – ‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ

lahukatarikaṃ vedanaṃ vediyeyya'nti – udāhu tvaṃyeva taṃ vedanaṃ vediyasī''ti? ''Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce ñātisālohite – 'āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyya'nti. Atha kho ahameva taṃ vedanaṃ vediyāmī''ti. ''Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – 'atāṇo loko anabhissaro'ti, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito''ti. ''Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – 'atāṇo loko anabhissaro'ti. Atāṇo hi, bho raṭṭhapāla, loko anabhissaro.

''Saṃvijjati kho, bho raṭṭhapāla, imasmiṃ rājakule pahūtaṃ hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca. 'Assako loko, sabbaṃ pahāya gamanīya'nti – bhavaṃ raṭṭhapālo āha. Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo''ti? ''Taṃ kiṃ maññasi, mahārāja, yathā tvaṃ etarahi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresi, lacchasi tvaṃ paratthāpi – 'evamevāhaṃ imeheva pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremī'ti, udāhu aññe imaṃ bhogaṃ paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasī''ti? ''Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi paratthāpi – 'evameva imeheva pañcahi kāmaguṇehi samappito samaṅgībhūto paricāremī'ti. Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ gamissāmī''ti. ''Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – 'assako loko, sabbaṃ pahāya gamanīya'nti, yamahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito''ti. ''Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – 'assako loko, sabbaṃ pahāya gamanīya'nti. Assako hi, bho raṭṭhapāla, loko sabbaṃ pahāya gamanīyaṃ.

'''Ūno loko atitto taṇhādāso'ti – bhavaṃ raṭṭhapālo āha. Imassa, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo''ti? ''Taṃ kiṃ maññasi, mahārāja, phītaṃ kuruṃ ajjhāvasasī''ti? ''Evaṃ, bho raṭṭhapāla, phītaṃ kuruṃ ajjhāvasāmī''ti. ''Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya – 'yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya disāya? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ [dantājinaṃ (sī. syā. kaṃ. pī.)]; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena [balatthena (sī. syā. kaṃ. pī.), bahalatthena (ka.)] abhivijinituṃ. Abhivijina, mahārājā'ti, kinti naṃ kareyyāsī''ti? ''Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā''ti. ''Taṃ kiṃ maññasi, mahārāja, idha puriso āgaccheyya pacchimāya disāya… uttarāya disāya… dakkhiṇāya disāya… parasamuddato saddhāyiko paccayiko. So taṃ upasaṅkamitvā evaṃ vadeyya – 'yagghe, mahārāja, jāneyyāsi, ahaṃ āgacchāmi parasamuddato? Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca bahujanaṃ ākiṇṇamanussaṃ. Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā; bahu tattha dhanadhaññaṃ; bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca; bahu tattha itthipariggaho. Sakkā ca tāvatakeneva balamattena abhivijinituṃ. Abhivijina, mahārājā'ti, kinti naṃ kareyyāsī''ti? ''Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā''ti. ''Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – 'ūno loko atitto taṇhādāso'ti, yamahaṃ ñatvā ca disvā sutvā ca agārasmā anagāriyaṃ pabbajito''ti. ''Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla! Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena – 'ūno loko atitto taṇhādāso'ti. Ūno hi, bho raṭṭhapāla, loko atitto taṇhādāso''ti.

Idamavoca āyasmā raṭṭhapālo. Idaṃ vatvā athāparaṃ etadavoca –

307. ''Passāmi loke sadhane manusse,

Laddhāna vittaṃ na dadanti mohā;

Luddhā dhanaṃ [laddhā dhanaṃ (ka.)] sannicayaṃ karonti,
Bhiyyova kāme abhipatthayanti.

''Rājā pasayhā pathaviṃ vijitvā,
Sasāgarantaṃ mahimāvasanto [mahiyā vasanto (sī. ka.)];
Oraṃ samuddassa atittarūpo,
Pāraṃ samuddassapi patthayetha.

''Rājā ca aññe ca bahū manussā,
Avītataṇhā [atittataṇhā (ka.)] maraṇaṃ upenti;
Ūnāva hutvāna jahanti dehaṃ,
Kāmehi lokamhi na hatthi titti.

''Kandanti naṃ ñātī pakiriya kese,
Ahovatā no amarāti cāhu;
Vatthena naṃ pārutaṃ nīharitvā,
Citaṃ samādāya [samādhāya (sī.)] tatoḍahanti.

''So ḍayhati sūlehi tujjamāno,
Ekena vatthena pahāya bhoge;
Na mīyamānassa bhavanti tāṇā,
Ñātīdha mittā atha vā sahāyā.

''Dāyādakā tassa dhanaṃ haranti,
Satto pana gacchati yena kammaṃ;
Na mīyamānaṃ dhanamanveti kiñci,
Puttā ca dārā ca dhanañca raṭṭhaṃ.

''Na dīghamāyuṃ labhate dhanena, na cāpi vittena jaraṃ vihanti;
Appaṃ hidaṃ jīvitamāhu dhīrā, asassataṃ vippariṇāmadhammaṃ.

''Aḍḍhā daliddā ca phusanti phassaṃ,
Bālo ca dhīro ca tatheva phuṭṭho;
Bālo ca bālyā vadhitova seti,
Dhīro ca [dhīrova (ka.)] na vedhati phassaphuṭṭho.

''Tasmā hi paññāva dhanena seyyo,
Yāya vosānamidhādhigacchati;
Abyositattā [asositattā (sī. pī.)] hi bhavābhavesu,
Pāpāni kammāni karonti mohā.

''Upeti gabbhañca parañca lokaṃ,
Saṃsāramāpajja paramparāya;
Tassappapañño abhisaddahanto,
Upeti gabbhañca parañca lokaṃ.

''Coro yathā sandhimukhe gahito,
Sakammunā haññati pāpadhammo;
Evaṃ pajā pecca paramhi loke,
Sakammunā haññati pāpadhammo.

‘‘Kāmāhi citrā madhurā manoramā,
Virūparūpena mathenti cittaṃ;
Ādīnavaṃ kāmaguṇesu disvā,
Tasmā ahaṃ pabbajitomhi rāja.

‘‘Dumapphalāneva patanti māṇavā,
Daharā ca vuḍḍhā ca sarīrabhedā;
Etampi disvā [evampi disvā (sī.), etaṃ viditvā (syā. kaṃ.)] pabbajitomhi rāja,
Apaṇṇakaṃ sāmaññameva seyyo’’ti.

Raṭṭhapālasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Maghadevasuttaṃ

308. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā mithilāyaṃ viharati maghadevaambavane [makhādevaambavane (sī. pī.), magghadevaambavane (ka.)]. Atha kho bhagavā aññatarasmiṃ padese sitaṃ pātvākāsi. Atha kho āyasmato ānandassa etadahosi – ‘‘ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī’’ti. Atha kho āyasmā ānando ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca – ‘‘ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa pātukammāya? Na akāraṇena tathāgatā sitaṃ pātukarontī’’ti. ‘‘Bhūtapubbaṃ, ānanda, imissāyeva mithilāyaṃ rājā ahosi maghadevo nāma dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa. Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi – ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa sirasmiṃ palitāni jātāni. Disvāna rājānaṃ maghadevaṃ etadavoca – ‘pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātānī’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa añjalismiṃ patiṭṭhāpesi.

309. ‘‘Atha kho, ānanda, rājā maghadevo kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca – ‘pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesituṃ. Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesaṃ antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi – yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī’ti. Atha kho, ānanda, rājā maghadevo kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā imasmiṃyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena [abyāpajjhena (sī. syā. kaṃ. pī.), abyāpajjena (ka.)] pharitvā vihāsi. Karuṇāsahagatena cetasā… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā

vihāsi.

‘‘Rājā kho panānanda, maghadevo caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpago ahosi.

310. ‘‘Atha kho rañño, ānanda, maghadevassa putto bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi – ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha kho āroceyyāsī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa puttassa sirasmiṃ palitāni jātāni. Disvāna rañño maghadevassa puttaṃ etadavoca – ‘pātubhūtā kho devassa devadūtā; dissanti sirasmiṃ palitāni jātānī’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa puttassa añjalismiṃ patiṭṭhāpesi.

‘‘Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca – ‘pātubhūtā kho, me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesituṃ. Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesaṃ antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi – yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī’ti. Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā imasmiṃyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Karuṇāsahagatena cetasā… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Rañño kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpago ahosi.

311. ‘‘Rañño kho panānanda, maghadevassa puttapaputtakā tassa paramparā caturāsītirājasahassāni [caturāsītikhattiyasahassāni (sī. pī.), caturāsītisahassāni (syā. kaṃ.)] imasmiṃyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃsu. Te mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihariṃsu. Karuṇāsahagatena cetasā… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihariṃsu, tathā dutiyaṃ,

tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihariṃsu. Caturāsītivassasahassāni kumārakīḷitaṃ kīḷiṃsu, caturāsītivassasahassāni oparajjaṃ kāresuṃ, caturāsītivassasahassāni rajjaṃ kāresuṃ, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajitā brahmacariyamacariṃsu. Te cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpagā ahesuṃ. Nimi tesaṃ rājā [rājānaṃ (sī. pī.)] pacchimako ahosi dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassa.

312. ''Bhūtapubbaṃ, ānanda, devānaṃ tāvatiṃsānaṃ sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi – 'lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā'ti. Atha kho, ānanda, sakko devānamindo deve tāvatiṃse āmantesi – 'iccheyyātha no tumhe, mārisā, nimiṃ rājānaṃ daṭṭhu'nti? 'Icchāma mayaṃ, mārisa, nimiṃ rājānaṃ daṭṭhu'nti. Tena kho pana, ānanda, samayena nimi rājā tadahuposathe pannarase sīsaṃnhāto [sasīsaṃ nahāto (sī.), sīsanhāto (syā. kaṃ.)] uposathiko uparipāsādavaragato nisinno hoti. Atha kho, ānanda, sakko devānamindo – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – devesu tāvatiṃsesu antarahito nimissa rañño pamukhe pāturahosi. Atha kho, ānanda, sakko devānamindo nimiṃ rājānaṃ etadavoca – 'lābhā te, mahārāja, suladdhaṃ te, mahārāja. Devā, mahārāja, tāvatiṃsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā – ''lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā''ti. Devā te, mahārāja, tāvatiṃsā dassanakāmā. Tassa te ahaṃ, mahārāja, sahassayuttaṃ ājaññarathaṃ pahiṇissāmi; abhiruheyyāsi, mahārāja, dibbaṃ yānaṃ avikampamāno'ti. Adhivāsesi kho, ānanda, nimi rājā tuṇhībhāvena.

313. ''Atha kho, ānanda, sakko devānamindo nimissa rañño adhivāsanaṃ viditvā – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva – nimissa rañño pamukhe antarahito devesu tāvatiṃsesu pāturahosi. Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi – 'ehi tvaṃ, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ upasaṅkamitvā evaṃ vadehi – ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito; abhiruheyyāsi, mahārāja, dibbaṃ yānaṃ avikampamāno'ti. 'Evaṃ, bhaddantavā'ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ upasaṅkamitvā etadavoca – 'ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito; abhiruha, mahārāja, dibbaṃ yānaṃ avikampamāno. Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānaṃ vipākaṃ paṭisaṃvedentī'ti? 'Ubhayeneva maṃ, mātali, nehī'ti. Sampavesesi [sampāpesi (sī. pī.)] kho, ānanda, mātali, saṅgāhako nimiṃ rājānaṃ sudhammaṃ sabhaṃ. Addasā kho, ānanda, sakko devānamindo nimiṃ rājānaṃ dūratova āgacchantaṃ. Disvāna nimiṃ rājānaṃ etadavoca – 'ehi kho, mahārāja. Svāgataṃ, mahārāja. Devā te dassanakāmā, mahārāja, tāvatiṃsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā – ''lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ, yesaṃ nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā; dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā''ti. Devā te, mahārāja, tāvatiṃsā dassanakāmā. Abhirama, mahārāja, devesu devānubhāvenā'ti. 'Alaṃ, mārisa, tattheva maṃ mithilaṃ paṭinetu. Tathāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu negamesu ceva jānapadesu ca; uposathañca upavasāmi cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassā'ti.

314. ''Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ āmantesi – 'ehi tvaṃ, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinehī'ti. 'Evaṃ,

bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinesi. Tatra sudaṃ, ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca pakkhassāti. Atha kho, ānanda, nimi rājā bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena kappakaṃ āmantesi – ‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni, atha me āroceyyāsī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paccassosi. Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena nimissa rañño sirasmiṃ palitāni jātāni. Disvāna nimiṃ rājānaṃ etadavoca – ‘pātubhūtā kho devassa devadūtā; dissanti sirasmiṃ palitāni jātānī’ti. ‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī’ti. ‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā nimissa rañño añjalismiṃ patiṭṭhāpesi. Atha kho, ānanda, nimi rājā kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca – ‘pātubhūtā kho me, tāta kumāra, devadūtā; dissanti sirasmiṃ palitāni jātāni; bhuttā kho pana me mānusakā kāmā; samayo dibbe kāme pariyesituṃ. Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja. Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi. Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi. Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi. Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesaṃ antimapuriso hoti. Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi – ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosī’ti.

315. ‘‘Atha kho, ānanda, nimi rājā kappakassa gāmavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanusāsitvā imasmiṃyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Karuṇāsahagatena cetasā… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi. Nimi kho, panānanda, rājā caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari. So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpago ahosi. Nimissa kho panānananda, rañño kaḷārajanako nāma putto ahosi. Na so agārasmā anagāriyaṃ pabbaji. So taṃ kalyāṇaṃ vattaṃ samucchindi. So tesaṃ antimapuriso ahosi.

316. ‘‘Siyā kho pana te, ānanda, evamassa – ‘añño nūna tena samayena rājā maghadevo ahosi, yena taṃ kalyāṇaṃ vattaṃ nihita’nti [yo taṃ kalyāṇaṃ vattaṃ nihinīti (sī.)]. Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena samayena rājā maghadevo ahosiṃ. (Ahaṃ taṃ kalyāṇaṃ vattaṃ nihiniṃ,) [( ) natthi (ka.)] mayā taṃ kalyāṇaṃ vattaṃ nihitaṃ; pacchimā janatā anuppavattesi. Taṃ kho panānanda, kalyāṇaṃ vattaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā. Idaṃ kho panānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Katamañcānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi. Idaṃ kho, ānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Taṃ vo ahaṃ, ānanda, evaṃ vadāmi – ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me

tumhe antimapurisā ahuvattha’. Yasmiṃ kho, ānanda, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesaṃ antimapuriso hoti. Taṃ vo ahaṃ, ānanda, evaṃ vadāmi – ‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatthā’’ti.

Idamavoca bhagavā. Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Madhurasuttaṃ

317. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā mahākaccāno madhurāyaṃ viharati gundāvane. Assosi kho rājā mādhuro avantiputto – ‘‘samaṇo khalu, bho, kaccāno madhurāyaṃ [mathurāyaṃ (ṭīkā)] viharati gundāvane. Taṃ kho pana bhavantaṃ kaccānaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno vuddho ceva arahā ca’. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’’ti. Atha kho rājā mādhuro avantiputto bhadrāni bhadrāni yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi madhurāya niyyāsi mahaccarājānubhāvena āyasmantaṃ mahākaccānaṃ dassanāya. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā mādhuro avantiputto āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘brāhmaṇā, bho kaccāna, evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti. Idha bhavaṃ kaccāno kimakkhāyī’’ti? ‘‘Ghosoyeva kho eso, mahārāja, lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti. Tadamināpetaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

318. ‘‘Taṃ kiṃ maññasi, mahārāja, khattiyassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… brāhmaṇopissāssa… vessopissāssa… suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti? ‘‘Khattiyassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… brāhmaṇopissāssa… vessopissāssa… suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, brāhmaṇassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… vessopissāssa… suddopissāssa … khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti? ‘‘Brāhmaṇassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… vessopissāssa… suddopissāssa … khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, vessassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… suddopissāssa… khattiyopissāssa… brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti? ‘‘Vessassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… suddopissāssa… khattiyopissāssa… brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, suddassa cepi ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī… khattiyopissāssa… brāhmaṇopissāssa… vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti? ‘‘Suddassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādīti… khattiyopissāssa… brāhmaṇopissāssa… vessopissāssa pubbuṭṭhāyī pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ [nāsaṃ (sī.), nāhaṃ (syā. kaṃ.)] ettha kiñci nānākaraṇaṃ samanupassāmī’’ti. ‘‘Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

319. ‘‘Taṃ kiṃ maññasi, mahārāja, idhassa khattiyo pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi [micchādiṭṭhī (sabbattha)] kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Khattiyopi hi, bho kaccāna, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta’’nti.

‘‘Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutaṃ. Taṃ kiṃ maññasi, mahārāja, idhassa brāhmaṇo…pe… idhassa vesso…pe… idhassa suddo pāṇātipātī adinnādāyī…pe… micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Suddopi hi, bho kaccāna, pāṇātipātī adinnādāyī…pe… micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta’’nti.

‘‘Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutaṃ. Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī’’ti. ‘‘Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

320. ‘‘Taṃ kiṃ maññasi, mahārāja, idhassa khattiyo pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi [sammādiṭṭhī (syā. kaṃ. pī. ka.)] kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Khattiyopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta’’nti.

‘‘Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutaṃ. Taṃ kiṃ maññasi, mahārāja, idhassa brāhmaṇo, idhassa vesso, idhassa suddo pāṇātipātā paṭivirato adinnādānā paṭivirato…pe… sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Suddopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato…pe… sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ suta’’nti.

‘‘Sādhu sādhu, mahārāja! Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutaṃ. Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī’’ti. ‘‘Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

321. ‘‘Taṃ kiṃ maññasi, mahārāja, idha khattiyo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripanthe vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuṃ – ‘ayaṃ te, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’ti. Kinti naṃ kareyyāsī’’ti? ‘‘Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samaññā sāssa antarahitā; corotveva saṅkhyaṃ [saṅkhaṃ (sī. syā. kaṃ. pī.)] gacchatī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, idha brāhmaṇo, idha vesso, idha suddo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripanthe vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuṃ – ‘ayaṃ te, deva, coro āgucārī. Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’ti. Kinti naṃ kareyyāsī’’ti? ‘‘Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘suddo’ti samaññā sāssa antarahitā; corotveva saṅkhyaṃ gacchatī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī’’ti. ‘‘Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

322. ‘‘Taṃ kiṃ maññasi, mahārāja, idha khattiyo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā, virato musāvādā, rattūparato, ekabhattiko, brahmacārī, sīlavā, kalyāṇadhammo? Kinti naṃ kareyyāsī’’ti? ‘‘Abhivādeyyāma vā [pi (dī. ni. 1.184, 187 sāmaññaphale)], bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samaññā sāssa antarahitā; samaṇotveva saṅkhyaṃ gacchatī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, idha brāhmaṇo, idha vesso, idha suddo kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā virato musāvādā, rattūparato, ekabhattiko, brahmacārī, sīlavā, kalyāṇadhammo? Kinti naṃ kareyyāsī’’ti? ‘‘Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena vā nimanteyyāma abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Taṃ kissa hetu? Yā hissa, bho kaccāna, pubbe ‘suddo’ti samaññā sāssa antarahitā; samaṇotveva saṅkhyaṃ gacchatī’’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā? Kathaṃ vā te ettha hotī’’ti? ‘‘Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti. Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī’’ti. ‘‘Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoso yeveso lokasmiṃ – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’’’ti.

323. Evaṃ vutte, rājā mādhuro avantiputto āyasmantaṃ mahākaccānaṃ etadavoca – ‘‘abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna! Seyyathāpi, bho kaccāna, nikkujjitaṃ vā

ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ kaccānaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti. ''Mā kho maṃ tvaṃ, mahārāja, saraṇaṃ agamāsi. Tameva tvaṃ [tametaṃ tvaṃ (syā. kaṃ.), tametaṃ (ka.)] bhagavantaṃ saraṇaṃ gaccha yamahaṃ saraṇaṃ gato''ti. ''Kahaṃ pana, bho kaccāna, etarahi so bhagavā viharati arahaṃ sammāsambuddho''ti? ''Parinibbuto kho, mahārāja, etarahi so bhagavā arahaṃ sammāsambuddho''ti. ''Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ vīsatiyā yojanesu, tiṃsāya yojanesu, cattārīsāya yojanesu, paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi mayaṃ bho kaccāna, suṇeyyāma taṃ bhagavantaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yato ca, bho kaccāna, parinibbuto so bhagavā, parinibbutampi mayaṃ bhagavantaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Madhurasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Bodhirājakumārasuttaṃ

324. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Tena kho pana samayena bodhissa rājakumārassa kokanado [kokanudo (syā. kaṃ. ka.)] nāma pāsādo acirakārito hoti anajjhāvuṭṭho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Atha kho bodhi rājakumāro sañjikāputtaṃ māṇavaṃ āmantesi – ''ehi tvaṃ, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – 'bodhi, bhante, rājakumāro bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī'ti. Evañca vadehi – 'adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'''ti. ''Evaṃ, bho''ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sañjikāputto māṇavo bhagavantaṃ etadavoca – ''bodhi kho [bodhi bho gotama (sī. syā. kaṃ. pī.)] rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evañca vadeti – 'adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'''ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho sañjikāputto māṇavo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā yena bodhi rājakumāro tenupasaṅkami; upasaṅkamitvā bodhiṃ rājakumāraṃ etadavoca – ''avocumha bhoto vacanena taṃ bhavantaṃ gotamaṃ – 'bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Evañca vadeti – adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā'ti. Adhivuṭṭhañca pana samaṇena gotamenā''ti.

325. Atha kho bodhi rājakumāro tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, kokanadañca pāsādaṃ odātehi dussehi santharāpetvā yāva pacchimasopānakaḷevarā [kaḷebarā (sī.)], sañjikāputtaṃ māṇavaṃ āmantesi – ''ehi tvaṃ, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavato kālaṃ ārocehi – 'kālo, bhante, niṭṭhitaṃ bhatta'''nti. ''Evaṃ, bho''ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālaṃ ārocesi – ''kālo, bho gotama, niṭṭhitaṃ bhatta''nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena bodhissa rājakumārassa nivesanaṃ tenupasaṅkami. Tena kho pana samayena bodhi rājakumāro bahidvārakoṭṭhake ṭhito hoti bhagavantaṃ āgamayamāno. Addasā kho bodhi rājakumāro bhagavantaṃ

dūratova āgacchantaṃ. Disvāna paccuggantvā bhagavantaṃ abhivādetvā purakkhatvā yena kokanado pāsādo tenupasaṅkami. Atha kho bhagavā pacchimaṃ sopānakaḷevaraṃ nissāya aṭṭhāsi. Atha kho bodhi rājakumāro bhagavantaṃ etadavoca – ‘‘abhiruhatu [abhirūhatu (syā. kaṃ. pī.) akkamatu (cūḷava. 268)], bhante, bhagavā dussāni, abhiruhatu sugato dussāni; yaṃ mama assa dīgharattaṃ hitāya sukhāyā’’ti. Evaṃ vutte, bhagavā tuṇhī ahosi. Dutiyampi kho…pe… tatiyampi kho bodhi rājakumāro bhagavantaṃ etadavoca – ‘‘abhiruhatu, bhante, bhagavā. Dussāni, abhiruhatu sugato dussāni; yaṃ mama assa dīgharattaṃ hitāya sukhāyā’’ti.

326. Atha kho bhagavā āyasmantaṃ ānandaṃ apalokesi. Atha kho āyasmā ānando bodhiṃ rājakumāraṃ etadavoca – ‘‘saṃharatu, rājakumāra, dussāni; na bhagavā celapaṭikaṃ [celapattikaṃ (sī. pī.)] akkamissati. Pacchimaṃ janataṃ tathāgato anukampatī’’ti [apaloketīti (sabbattha)]. Atha kho bodhi rājakumāro dussāni saṃharāpetvā uparikokanadapāsāde [uparikokanade pāsāde (sī. pī. vinayeca), uparikokanade (syā. kaṃ.)] āsanāni paññapesi. Atha kho bhagavā kokanadaṃ pāsādaṃ abhiruhitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho bodhi rājakumāro buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi. Atha kho bodhi rājakumāro bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho bodhi rājakumāro bhagavantaṃ etadavoca – ‘‘mayhaṃ kho, bhante, evaṃ hoti – ‘na kho sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabba’’’nti.

327. ‘‘Mayhampi kho, rājakumāra, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – ‘na kho sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabba’nti. So kho ahaṃ, rājakumāra, aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ. So evaṃ pabbajito samāno kiṃkusalagavesī [kiṃkusalaṃgavesī (ka.)] anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu’nti. Evaṃ vutte, rājakumāra, āḷāro kālāmo maṃ etadavoca – ‘viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā’ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

‘‘Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti [upasampajja pavedesīti (sī. syā. kaṃ. pī.)]? Evaṃ vutte, rājakumāra, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ…pe… sati… samādhi… paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya’nti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ. Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – ‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī’ti? ‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī’ti. ‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī’ti. ‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi, taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi, tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja

pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ, tādiso tuvaṃ; yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā'ti. Iti kho, rājakumāra, āḷāro kālāmo ācariyo me samāno (attano) [( ) natthi (sī. syā. kaṃ. pī.)] antevāsiṃ maṃ samānaṃ attanā [attano (sī. pī.)] samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, rājakumāra, etadahosi – 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti. So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

328. ''So kho ahaṃ, rājakumāra, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako [uddako (sī. syā. kaṃ. pī.)] rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – 'icchāmahaṃ, āvuso [āvuso rāma (sī. syā. kaṃ. ka.) passa ma. ni. 1.278 pāsarāsisutte], imasmiṃ dhammavinaye brahmacariyaṃ caritu'nti. Evaṃ vutte, rājakumāra, udako rāmaputto maṃ etadavoca – 'viharatāyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, rājakumāra, etadahosi – 'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī'ti. Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – 'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti? Evaṃ vutte, rājakumāra, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi. Tassa mayhaṃ, rājakumāra, etadahosi – 'na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ…pe… sati… samādhi… paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya'nti. So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

''Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – 'ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī'ti? 'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī'ti. 'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī'ti. 'Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti. Iti kho, rājakumāra, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, rājakumāra, etadahosi – 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti. So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

329. ''So kho ahaṃ, rājakumāra, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno, magadhesu anupubbena cārikaṃ caramāno, yena uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadīñca sandantiṃ setakaṃ supatitthaṃ, ramaṇīyaṃ samantā ca gocaragāmaṃ. Tassa mayhaṃ, rājakumāra, etadahosi – 'ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadiñca sandantiṃ setakā supatitthā, ramaṇīyā samantā [sāmantā (?) purimapiṭṭhepi] ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti. So kho ahaṃ, rājakumāra, tattheva nisīdiṃ – 'alamidaṃ padhānāyā'ti. Apissu maṃ, rājakumāra, tisso upamā

paṭibhaṃsu anacchariyā pubbe assutapubbā.

‘‘Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento [abhimatthanto (syā. kaṃ. ka.)] aggiṃ abhinibbatteyya, tejo pātukareyyā’’ti? ‘‘No hidaṃ, bhante. Taṃ kissa hetu? Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ tañca pana udake nikkhittaṃ, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’’ti. ‘‘Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

330. ‘‘Aparāpi kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā’’ti? ‘‘No hidaṃ, bhante. Taṃ kissa hetu? Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ kiñcāpi ārakā udakā thale nikkhittaṃ, yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’’ti. ‘‘Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

331. ‘‘Aparāpi kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, rājakumāra, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – ‘aggiṃ abhinibbattessāmi, tejo pātukarissāmī’ti. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā’’ti? ‘‘Evaṃ, bhante’’. Taṃ kissa hetu? Aduñhi, bhante, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhitta’’nti. ‘‘Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho. Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

332. ‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ dantebhidantamādhāya [passa ma. ni. 1.220 vitakkasaṇṭhānasutte], jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīḷeyyaṃ abhisantāpeyya’nti. So kho ahaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīḷemi abhisantāpemi. Tassa mayhaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, rājakumāra, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīḷeyya abhisantāpeyya; evameva kho me, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīḷayato

abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

333. ‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti [ūhanti (sī.), ohananti (syā. kaṃ.), uhananti (ka.)]. Seyyathāpi, rājakumāra, balavā puriso tiṇhena sikharena muddhani abhimattheyya [muddhānaṃ abhimantheyya (sī. pī.), muddhānaṃ abhimattheyya (syā. kaṃ.)], evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, rājakumāra, balavā puriso daḷhena varattakkhaṇḍena [varattakabandhanena (sī.)] sīse sīsaveṭhaṃ dadeyya; evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, rājakumāra, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā, vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ ḍāho hoti. Seyyathāpi, rājakumāra, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ ḍāho hoti. Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Apissu maṃ, rājakumāra, devatā disvā evamāhaṃsu – ‘kālaṅkato samaṇo gotamo’ti. Ekaccā

devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, api ca kālaṅkarotī’ti. Ekaccā devatā evamāhaṃsu – ‘na kālaṅkato samaṇo gotamo, nāpi kālaṅkaroti. Arahaṃ samaṇo gotamo. Vihārotveva so [vihārotveveso (sī.)] arahato evarūpo hotī’ti [vihārotveveso arahato’’ti (?)].

334. ‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’nti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavocuṃ – ‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma [ajjhoharissāma (syā. kaṃ. pī. ka.)], tāya tvaṃ yāpessasī’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘ahañceva kho pana sabbaso ajajjitaṃ [ajaddhukaṃ (sī. pī.), jaddhukaṃ (syā. kaṃ.)] paṭijāneyyaṃ. Imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ [ajjhohareyyuṃ (syā. kaṃ. pī. ka.)], tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti. So kho ahaṃ, rājakumāra, tā devatā paccācikkhāmi. ‘Hala’nti vadāmi.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsa’nti. So kho ahaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhāresiṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya. Seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya. Seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya. Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya. Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya. Seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito [samphusito (syā. kaṃ.), saṃpuṭīto (ka.) saṃphuṭitoti ettha saṅkucitoti attho] hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, rājakumāra, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, rājakumāra, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, rājakumāra, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, rājakumāra, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, rājakumāra, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, rājakumāra, manussā disvā evamāhaṃsu – ‘kāḷo samaṇo gotamo’ti, ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti. Ekacce manussā evamāhaṃsu – ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti. Yāvassu me, rājakumāra, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

335. ‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā [tippā (sī. pī.)] kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ nayito bhiyyo. Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo. Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttarimanussadhammā alamariyañāṇadassanavisesaṃ; siyā nu kho añño maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā; siyā nu kho eso maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, satānusāri viññāṇaṃ ahosi – ‘eseva maggo bodhāyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī’ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva

kāmehi aññatra akusalehi dhammehī’ti.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantuṃ evaṃ adhimattakasimānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa’nti. So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ. Tena kho pana maṃ, rājakumāra, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī’ti. Yato kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja pakkamiṃsu – ‘bāhulliko [bāhuliko (sī. pī.) sāratthaṭīkāya saṃghabhedasikkhāpadavaṇṇanāya sameti] samaṇo gotamo padhānavibbhanto, āvatto bāhullāyā’ti.

336. ‘‘So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi… pe… paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā… dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja vihāsiṃ. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, rājakumāra, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno – yathā taṃ appamattassa ātāpino pahitattassa viharato.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesiṃ. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi …pe… ayaṃ kho me, rājakumāra, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno – yathā taṃ appamattassa ātāpino pahitattassa viharato.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesiṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsiṃ…pe… ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ; ‘ime āsavā’ti yathābhūtaṃ abbhaññāsiṃ…pe… ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsiṃ. Ayaṃ kho me, rājakumāra, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno – yathā taṃ appamattassa ātāpino pahitattassa viharato.

337. ‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ – idappaccayatāpaṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ – yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyuṃ, so mamassa kilamatho, sā mamassa vihesā’ti. Apissu maṃ, rājakumāra, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsituṃ;
Rāgadosaparetehi, nāyaṃ dhammo susambudho.

‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;
Rāgarattā na dakkhanti, tamokhandhena āvuṭā’ [āvaṭā (sī.), āvutā (syā. kaṃ.)] ti.

‘‘Itiha me, rājakumāra, paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya.

338. ‘‘Atha kho, rājakumāra, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi – ‘nassati vata, bho, loko; vinassati vata, bho, loko. Yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati [namissati (?)] no dhammadesanāyā’ti. Atha kho, rājakumāra, brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya, evameva – brahmaloke antarahito mama purato pāturahosi. Atha kho, rājakumāra, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā assavanatāya dhammassa parihāyanti; bhavissanti dhammassa aññātāro’ti. Idamavoca, rājakumāra, brahmā sahampati; idaṃ vatvā athāparaṃ etadavoca –

‘Pāturahosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;
Apāpuretaṃ [avāpuretaṃ (sī.)] amatassa dvāraṃ,
Suṇantu dhammaṃ vimalenānubuddhaṃ.

‘Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedha,
Pāsādamāruyha samantacakkhu.

‘Sokāvatiṇṇaṃ [sokāvakiṇṇaṃ (syā.)] janatamapetasoko,
Avekkhassu jātijarābhibhūtaṃ;
Uṭṭhehi vīra, vijitasaṅgāma,
Satthavāha aṇaṇa [anaṇa (sī. syā. kaṃ. pī. ka.)], vicara loke;
Desassu [desetu (syā. kaṃ. ka.)] bhagavā dhammaṃ,
Aññātāro bhavissantī’ti.

339. ‘‘Atha khvāhaṃ, rājakumāra, brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Addasaṃ kho ahaṃ, rājakumāra, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine [dassāvino (syā. kaṃ. ka.)] viharante, appekacce na paralokavajjabhayadassāvine viharante. Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakā accuggamma ṭhitāni [tiṭṭhanti (sī. syā. kaṃ. pī.)] anupalittāni udakena, evameva kho ahaṃ, rājakumāra, buddhacakkhunā lokaṃ volokento addasaṃ satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante. Atha khvāhaṃ, rājakumāra, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ –

‘Apārutā tesaṃ amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṃ;
Vihiṃsasaññī paguṇaṃ na bhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme’ti.

340. ‘‘Atha kho, rājakumāra, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ; so imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca – ‘sattāhakālaṅkato, bhante, āḷāro kālāmo’ti. Ñāṇañca pana me dassanaṃ udapādi – ‘sattāhakālaṅkato āḷāro kālāmo’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘mahājāniyo kho āḷāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yaṃnūnāhaṃ udakassa rāmaputtassa paṭhamaṃ dhammaṃ deseyyaṃ; so imaṃ dhammaṃ khippameva ājānissatī’ti. Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā etadavoca – ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti. Ñāṇañca pana me dassanaṃ udapādi – ‘abhidosakālaṅkato udako rāmaputto’ti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

341. ‘‘Tassa mayhaṃ, rājakumāra, etadahosi – ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī’ti? Tassa mayhaṃ, rājakumāra, etadahosi – ‘bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu. Yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyya’nti. Tassa mayhaṃ, rājakumāra, etadahosi – ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti. Addasaṃ khvāhaṃ, rājakumāra, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, rājakumāra, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ.

‘‘Addasā kho maṃ, rājakumāra, upako ājīvako antarā ca gayaṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca – ‘vippasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesī’ti? Evaṃ vutte, ahaṃ, rājakumāra, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsiṃ –

‘Sabbābhibhū sabbavidūhamasmi,
Sabbesu dhammesu anūpalitto;
Sabbañjaho taṇhākkhaye vimutto,
Sayaṃ abhiññāya kamuddiseyyaṃ.

‘Na me ācariyo atthi, sadiso me na vijjati;
Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.

‘Ahañhi arahā loke, ahaṃ satthā anuttaro;
Ekomhi sammāsambuddho, sītibhūtosmi nibbuto.

‘Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;
Andhībhūtasmiṃ [andhabhūtasmiṃ (sī. syā. pī.)] lokasmiṃ, āhañchaṃ [āhaññiṃ (syā. kaṃ. ka.)] amatadundubhi’nti.

‘Yathā kho tvaṃ, āvuso, paṭijānāsi arahasi anantajino’ti.

‘Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;
Jitā me pāpakā dhammā, tasmāhamupaka [tasmāhaṃ upakā (sī. syā. kaṃ. pī.)] jino’ti.

‘‘Evaṃ vutte, rājakumāra, upako ājīvako ‘hupeyyapāvuso’ti [huveyyapāvuso (sī. pī.), huveyyāvuso

(syā. kaṃ.)] vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

342. ''Atha khvāhaṃ, rājakumāra, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamiṃ. Addasaṃsu kho maṃ, rājakumāra, pañcavaggiyā bhikkhū dūratova āgacchantaṃ. Disvāna aññamaññaṃ saṇṭhapesuṃ – 'ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaraṃ paṭiggahetabbaṃ; api ca kho āsanaṃ ṭhapetabbaṃ – sace so ākaṅkhissati nisīdissatī'ti. Yathā yathā kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū upasaṅkamiṃ [upasaṅkamāmi (sī. pī.)], tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṇṭhātuṃ. Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ. Appekacce āsanaṃ paññapesuṃ. Appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti. Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – 'mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācarittha (sī. syā. kaṃ. pī.)]; arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. Evaṃ vutte, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocuṃ – 'tāyapi kho tvaṃ, āvuso gotama, iriyāya [cariyāya (syā. kaṃ.)] tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesa'nti? Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – 'na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. Dutiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocuṃ – 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesa'nti? Dutiyampi kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – 'na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. Tatiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocuṃ – 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttarimanussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammā alamariyañāṇadassanavisesa'nti? Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ – 'abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitameta'nti [bhāsitametanti (sī. syā. vinayepi)]? 'No hetaṃ, bhante'. 'Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ. Ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

''Asakkhiṃ kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū saññāpetuṃ. Dvepi sudaṃ, rājakumāra, bhikkhū ovadāmi. Tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā [chabbaggā (sī. syā. kaṃ.), chabbaggo (pī.)] yāpema. Tayopi sudaṃ, rājakumāra, bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

343. ‘‘Atha kho, rājakumāra, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihariṃsū’’ti. Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca – ‘‘kīva cirena nu kho, bhante, bhikkhu tathāgataṃ vināyakaṃ [nāyakaṃ (?)] labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyā’’ti? ‘‘Tena hi, rājakumāra, taṃyevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, rājakumāra, kusalo tvaṃ hatthārūḷhe [hatthārūyhe (sī. pī.)] aṅkusagayhe [aṅkusagaṇhe (syā. kaṃ.)] sippe’’ti? ‘‘Evaṃ, bhante, kusalo ahaṃ hatthārūḷhe aṅkusagayhe sippe’’ti. ‘‘Taṃ kiṃ maññasi, rājakumāra, idha puriso āgaccheyya – ‘bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti; tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī’ti. So cassa assaddho; yāvatakaṃ saddhena pattabbaṃ taṃ na sampāpuṇeyya. So cassa bahvābādho; yāvatakaṃ appābādhena pattabbaṃ taṃ na sampāpuṇeyya. So cassa saṭho māyāvī; yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ na sampāpuṇeyya. So cassa kusīto; yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ na sampāpuṇeyya. So cassa duppañño; yāvatakaṃ paññavatā pattabbaṃ taṃ na sampāpuṇeyya. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyyā’’ti? ‘‘Ekamekenāpi, bhante, aṅgena samannāgato so puriso na mama santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehī’’ti!

344. ‘‘Taṃ kiṃ maññasi, rājakumāra, idha puriso āgaccheyya – ‘bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti; tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī’ti. So cassa saddho; yāvatakaṃ saddhena pattabbaṃ taṃ sampāpuṇeyya. So cassa appābādho; yāvatakaṃ appābādhena pattabbaṃ taṃ sampāpuṇeyya. So cassa asaṭho amāyāvī; yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ sampāpuṇeyya. So cassa āraddhavīriyo; yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ sampāpuṇeyya. So cassa paññavā; yāvatakaṃ paññavatā pattabbaṃ taṃ sampāpuṇeyya. Taṃ kiṃ maññasi, rājakumāra, api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyyā’’ti? ‘‘Ekamekenāpi, bhante, aṅgena samannāgato so puriso mama santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehī’’ti! ‘‘Evameva kho, rājakumāra, pañcimāni padhāniyaṅgāni. Katamāni pañca? Idha, rājakumāra, bhikkhu saddho hoti; saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti; appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya; asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu; paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Imāni kho, rājakumāra, pañca padhāniyaṅgāni.

345. ‘‘Imehi, rājakumāra, pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta vassāni. Tiṭṭhantu, rājakumāra, satta vassāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya chabbassāni… pañca vassāni… cattāri vassāni… tīṇi vassāni… dve vassāni… ekaṃ vassaṃ. Tiṭṭhatu, rājakumāra, ekaṃ vassaṃ. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta māsāni. Tiṭṭhantu, rājakumāra, satta māsāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā

upasampajja vihareyya cha māsāni… pañca māsāni… cattāri māsāni… tīṇi māsāni… dve māsāni… ekaṃ māsaṃ… aḍḍhamāsaṃ. Tiṭṭhatu, rājakumāra, aḍḍhamāso. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya satta rattindivāni. Tiṭṭhantu, rājakumāra, satta rattindivāni. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya cha rattindivāni… pañca rattindivāni… cattāri rattindivāni… tīṇi rattindivāni… dve rattindivāni… ekaṃ rattindivaṃ. Tiṭṭhatu, rājakumāra, eko rattindivo. Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissatī''ti. Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca – ''aho buddho, aho dhammo, aho dhammassa svākkhātatā! Yatra hi nāma sāyamanusiṭṭho pāto visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ adhigamissatī''ti!

346. Evaṃ vutte, sañjikāputto māṇavo bodhiṃ rājakumāraṃ etadavoca – ''evameva panāyaṃ bhavaṃ bodhi – 'aho buddho, aho dhammo, aho dhammassa svākkhātatā'ti ca vadeti [vadesi (sī.), pavedeti (syā. kaṃ.)]; atha ca pana na taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañcā''ti. ''Mā hevaṃ, samma sañjikāputta, avaca; mā hevaṃ, samma sañjikāputta, avaca. Sammukhā metaṃ, samma sañjikāputta, ayyāya sutaṃ, sammukhā paṭiggahitaṃ''. ''Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā kosambiyaṃ viharati ghositārāme. Atha kho me ayyā kucchimatī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho me ayyā bhagavantaṃ etadavoca – 'yo me ayaṃ, bhante, kucchigato kumārako vā kumārikā vā so bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca. Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata'nti. Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā idheva bhaggesu viharati susumāragire bhesakaḷāvane migadāye. Atha kho maṃ dhāti aṅkena haritvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho maṃ dhāti bhagavantaṃ etadavoca – 'ayaṃ, bhante, bodhi rājakumāro bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghañca. Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata'nti. Esāhaṃ, samma sañjikāputta, tatiyakampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Bodhirājakumārasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Aṅgulimālasuttaṃ

347. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño pasenadissa kosalassa vijite coro aṅgulimālo nāma hoti luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya yena coro aṅgulimālo tenaddhānamaggaṃ paṭipajji. Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ yena coro aṅgulimālo tenaddhānamaggapaṭipannaṃ. Disvāna bhagavantaṃ etadavocuṃ – ''mā, samaṇa, etaṃ maggaṃ paṭipajji. Etasmiṃ, samaṇa, magge coro aṅgulimālo nāma luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā [saṃharitvā saṃharitvā (sī. pī.), saṅgaritvā (syā. kaṃ.)] paṭipajjanti. Tepi corassa aṅgulimālassa hatthatthaṃ gacchantī''ti. Evaṃ vutte, bhagavā tuṇhībhūto agamāsi. Dutiyampi kho gopālakā…pe… tatiyampi kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ etadavocuṃ –

‘‘mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmiṃ samaṇa magge coro aṅgulimālo nāma luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti. Tepi corassa aṅgulimālassa hatthattham gacchantī’’ti.

348. Atha kho bhagavā tuṇhībhūto agamāsi. Addasā kho coro aṅgulimālo bhagavantaṃ dūratova āgacchantaṃ. Disvānassa etadahosi – ‘‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti. Tepi mama hatthatthaṃ gacchanti. Atha ca panāyaṃ samaṇo eko adutiyo pasayha maññe āgacchati. Yaṃnūnāhaṃ imaṃ samaṇaṃ jīvitā voropeyya’’nti. Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā bhagavantaṃ piṭṭhito piṭṭhito anubandhi. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi [abhisaṅkhāresi (syā. kaṃ. ka.)] yathā coro aṅgulimālo bhagavantaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkoti sampāpuṇituṃ. Atha kho corassa aṅgulimālassa etadahosi – ‘‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ahañhi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ anupatitvā gaṇhāmi; atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkomi sampāpuṇitu’’nti! Ṭhitova bhagavantaṃ etadavoca – ‘‘tiṭṭha, tiṭṭha, samaṇā’’ti. ‘‘Ṭhito ahaṃ, aṅgulimāla, tvañca tiṭṭhā’’ti. Atha kho corassa aṅgulimālassa etadahosi – ‘‘ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiññā. Atha panāyaṃ samaṇo gacchaṃ yevāha – ‘ṭhito ahaṃ, aṅgulimāla, tvañca tiṭṭhā’ti. Yaṃnūnāhaṃ imaṃ samaṇaṃ puccheyya’’nti.

349. Atha kho coro aṅgulimālo bhagavantaṃ gāthāya ajjhabhāsi –

‘‘Gacchaṃ vadesi samaṇa ṭhitomhi,
Mamañca brūsi ṭhitamaṭṭhitoti;
Pucchāmi taṃ samaṇa etamatthaṃ,
Kathaṃ ṭhito tvaṃ ahamaṭṭhitomhī’’ti.

‘‘Ṭhito ahaṃ aṅgulimāla sabbadā,
Sabbesu bhūtesu nidhāya daṇḍaṃ;
Tuvañca pāṇesu asaññatosi,
Tasmā ṭhitohaṃ tuvamaṭṭhitosī’’ti.

‘‘Cirassaṃ vata me mahito mahesī,
Mahāvanaṃ pāpuṇi saccavādī [mahāvanaṃ samaṇoyaṃ paccupādi (sī.), mahāvanaṃ samaṇa paccupādi (syā. kaṃ.)];
Sohaṃ carissāmi pahāya pāpaṃ [sohaṃ cirassāpi pahāssaṃ pāpaṃ (sī.), sohaṃ carissāmi pajahissaṃ pāpaṃ (syā. kaṃ.)],
Sutvāna gāthaṃ tava dhammayuttaṃ’’.

Itveva coro asimāvudhañca,
Sobbhe papāte narake akiri;
Avandi coro sugatassa pāde,
Tattheva naṃ pabbajjaṃ ayāci.

Buddho ca kho kāruṇiko mahesi,
Yo satthā lokassa sadevakassa;
‘Tamehi bhikkhū’ti tadā avoca,
Eseva tassa ahu bhikkhubhāvoti.

350. Atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena yena sāvatthi tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari. Tatra sudaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena rañño pasenadissa kosalassa antepuradvāre mahājanakāyo sannipatitvā uccāsaddo mahāsaddo hoti – ''coro te, deva, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Taṃ devo paṭisedhetū''ti.

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvatthiyā nikkhami divā divassa. Yena ārāmo tena pāvisi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca – ''kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālikā vā licchavī aññe vā paṭirājāno''ti? ''Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālikā licchavī, nāpi aññe paṭirājāno. Coro me, bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu. Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā. So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti. Tāhaṃ, bhante, paṭisedhissāmī''ti. ''Sace pana tvaṃ, mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ pāṇātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsī''ti? ''Abhivādeyyāma vā, bhante, paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma. Kuto panassa, bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatī''ti?

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti. Atha kho bhagavā dakkhiṇaṃ bāhuṃ paggahetvā rājānaṃ pasenadiṃ kosalaṃ etadavoca – ''eso, mahārāja, aṅgulimālo''ti. Atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso. Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhītaṃ saṃviggaṃ lomahaṭṭhajātaṃ viditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca – ''mā bhāyi, mahārāja, natthi te ito bhaya''nti. Atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paṭippassambhi. Atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo tenupasaṅkami; upasaṅkamitvā āyasmantaṃ aṅgulimālaṃ etadavoca – ''ayyo no, bhante, aṅgulimālo''ti? ''Evaṃ, mahārājā''ti. ''Kathaṃgotto ayyassa pitā, kathaṃgottā mātā''ti? ''Gaggo kho, mahārāja, pitā, mantāṇī mātā''ti. ''Abhiramatu, bhante, ayyo gaggo mantāṇiputto. Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna''nti.

351. Tena kho pana samayena āyasmā aṅgulimālo āraññiko hoti piṇḍapātiko paṃsukūliko tecīvariko. Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ etadavoca – ''alaṃ, mahārāja, paripuṇṇaṃ me cīvara''nti. Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca – ''acchariyaṃ, bhante, abbhutaṃ, bhante! Yāvañcidaṃ, bhante, bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā. Yañhi mayaṃ, bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ so bhagavatā adaṇḍena asattheneva [asatthena (syā. kaṃ.)] danto. Handa ca dāni [handa dāni (syā. kaṃ. pī.)] mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā''ti. ''Yassadāni, mahārāja, kālaṃ maññasī''ti. Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi. Addasā kho āyasmā aṅgulimālo sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ [visātagabbhaṃ (syā. kaṃ. pī. ka.)]. Disvānassa etadahosi – ''kilissanti vata, bho, sattā; kilissanti vata, bho, sattā''ti! Atha kho āyasmā aṅgulimālo sāvatthiyaṃ piṇḍāya caritvā

pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā aṅgulimālo bhagavantaṃ etadavoca – ''idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃ. Addasaṃ kho ahaṃ, bhante, sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūḷhagabbhaṃ vighātagabbhaṃ''. Disvāna mayhaṃ etadahosi – ''kilissanti vata, bho, sattā; kilissanti vata, bho, sattā''ti!

''Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi – 'yatohaṃ, bhagini, jāto [bhagini jātiyā jāto (sī.)] nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'''ti.

''So hi nūna me, bhante, sampajānamusāvādo bhavissati. Mayā hi, bhante, bahū sañcicca pāṇā jīvitā voropitā''ti. ''Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi – 'yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'''ti.

''Evaṃ, bhante''ti kho āyasmā aṅgulimālo bhagavato paṭissutvā yena sā itthī tenupasaṅkami; upasaṅkamitvā taṃ itthiṃ etadavoca – ''yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi gabbhassā''ti. Atha khvāssā itthiyā sotthi ahosi, sotthi gabbhassa.

Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. 'Khīṇā jāti vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsi. Aññataro kho panāyasmā aṅgulimālo arahataṃ ahosi.

352. Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi. Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daṇḍo khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato aṅgulimālassa kāye nipatati. Atha kho āyasmā aṅgulimālo bhinnena sīsena, lohitena gaḷantena, bhinnena pattena, vipphālitāya saṅghāṭiyā yena bhagavā tenupasaṅkami. Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ. Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca – ''adhivāsehi tvaṃ, brāhmaṇa, adhivāsehi tvaṃ, brāhmaṇa. Yassa kho tvaṃ, brāhmaṇa, kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi tassa tvaṃ, brāhmaṇa, kammassa vipākaṃ diṭṭheva dhamme paṭisaṃvedesī''ti. Atha kho āyasmā aṅgulimālo rahogato paṭisallīno vimuttisukhaṃ paṭisaṃvedi; tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

''Yo pubbeva [yo ca pubbe (sī. syā. kaṃ. pī.)] pamajjitvā, pacchā so nappamajjati;
Somaṃ [so imaṃ (sī.)] lokaṃ pabhāseti, abbhā muttova candimā.

''Yassa pāpaṃ kataṃ kammaṃ, kusalena pidhīyati [pithīyati (sī. syā. kaṃ. pī.)];
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

''Yo have daharo bhikkhu, yuñjati buddhasāsane;
Somaṃ lokaṃ pabhāseti, abbhā muttova candimā.

''Disā hi me dhammakathaṃ suṇantu,
Disā hi me yuñjantu buddhasāsane;
Disā hi me te manujā bhajantu,
Ye dhammamevādapayanti santo.

‘‘Disā hi me khantivādānaṃ, avirodhappasaṃsīnaṃ;
Suṇantu dhammaṃ kālena, tañca anuvidhīyantu.

‘‘Na hi jātu so mamaṃ hiṃse, aññaṃ vā pana kiñci naṃ [kañci naṃ (sī. syā. kaṃ. pī.), kañcanaṃ (?)];
Pappuyya paramaṃ santiṃ, rakkheyya tasathāvare.

‘‘Udakañhi nayanti nettikā, usukārā namayanti [damayanti (ka.)] tejanaṃ;
Dāruṃ namayanti tacchakā, attānaṃ damayanti paṇḍitā.

‘‘Daṇḍeneke damayanti, aṅkusehi kasāhi ca;
Adaṇḍena asatthena, ahaṃ dantomhi tādinā.

‘‘Ahiṃsakoti me nāmaṃ, hiṃsakassa pure sato;
Ajjāhaṃ saccanāmomhi, na naṃ hiṃsāmi kiñci naṃ [kañci naṃ (sī. syā. kaṃ. pī.), kañcanaṃ (?)].

‘‘Coro ahaṃ pure āsiṃ, aṅgulimāloti vissuto;
Vuyhamāno mahoghena, buddhaṃ saraṇamāgamaṃ.

‘‘Lohitapāṇi pure āsiṃ, aṅgulimāloti vissuto;
Saraṇagamanaṃ passa, bhavanetti samūhatā.

‘‘Tādisaṃ kammaṃ katvāna, bahuṃ duggatigāminaṃ;
Phuṭṭho kammavipākena, aṇaṇo bhuñjāmi bhojanaṃ.

‘‘Pamādamanuyuñjanti, bālā dummedhino janā;
Appamādañca medhāvī, dhanaṃ seṭṭhaṃva rakkhati.

‘‘Mā pamādamanuyuñjetha, mā kāmarati santhavaṃ;
Appamatto hi jhāyanto, pappoti vipulaṃ [paramaṃ (ka.)] sukhaṃ.

‘‘Svāgataṃ [sāgataṃ (sī. pī.)] nāpagataṃ [nāma sagataṃ (ka.)], nayidaṃ dummantitaṃ mama;
Saṃvibhattesu [suvibhattesu (syā. kaṃ.), savibhattesu (sī. ka.), paṭibhattesu (pī.)] dhammesu, yaṃ seṭṭhaṃ tadupāgamaṃ.

‘‘Svāgataṃ nāpagataṃ, nayidaṃ dummantitaṃ mama;
Tisso vijjā anuppattā, kataṃ buddhassa sāsana’’ntntti.

Aṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Piyajātikasuttaṃ

353. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena aññatarassa gahapatissa ekaputtako piyo manāpo kālaṅkato hoti. Tassa kālaṃkiriyāya neva kammantā paṭibhanti na bhattaṃ paṭibhāti. So āḷāhanaṃ gantvā kandati – ‘‘kahaṃ, ekaputtaka, kahaṃ, ekaputtakā’’ti! Atha kho so gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ gahapatiṃ bhagavā etadavoca – ‘‘na kho te, gahapati, sake citte ṭhitassa indriyāni, atthi te indriyānaṃ aññathatta’’nti. ‘‘Kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati; mayhañhi, bhante, ekaputto piyo manāpo

kālaṅkato. Tassa kālaṃkiriyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti. Sohaṃ āḷāhanaṃ gantvā kandāmi – 'kahaṃ, ekaputtaka, kahaṃ, ekaputtakā'''ti! ''Evametaṃ, gahapati, evametaṃ, gahapati [evametaṃ gahapati (pī. sakideva), evameva (sī. sakideva)]! Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā''ti. ''Kassa kho [kissa nu kho (sī.)] nāmetaṃ, bhante, evaṃ bhavissati – 'piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti? Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā''ti. Atha kho so gahapati bhagavato bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanā pakkāmi.

354. Tena kho pana samayena sambahulā akkhadhuttā bhagavato avidūre akkhehi dibbanti. Atha kho so gahapati yena te akkhadhuttā tenupasaṅkami; upasaṅkamitvā akkhadhutte etadavoca – ''idhāhaṃ, bhonto, yena samaṇo gotamo tenupasaṅkamiṃ; upasaṅkamitvā samaṇaṃ gotamaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhonto, samaṇo gotamo etadavoca – 'na kho te, gahapati, sake citte ṭhitassa indriyāni, atthi te indriyānaṃ aññathatta'nti. Evaṃ vutte, ahaṃ, bhonto, samaṇaṃ gotamaṃ etadavocaṃ – 'kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati; mayhañhi, bhante, ekaputtako piyo manāpo kālaṅkato. Tassa kālaṃkiriyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti. Sohaṃ āḷāhanaṃ gantvā kandāmi – kahaṃ, ekaputtaka, kahaṃ, ekaputtakā'ti! 'Evametaṃ, gahapati, evametaṃ, gahapati! Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti. 'Kassa kho nāmetaṃ, bhante, evaṃ bhavissati – piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā? Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā'ti. Atha khvāhaṃ, bhonto, samaṇassa gotamassa bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanā pakkami''nti. ''Evametaṃ, gahapati, evametaṃ, gahapati! Piyajātikā hi, gahapati, ānandasomanassā piyappabhavikā''ti. Atha kho so gahapati ''sameti me akkhadhuttehī''ti pakkāmi. Atha kho idaṃ kathāvatthu anupubbena rājantepuraṃ pāvisi.

355. Atha kho rājā pasenadi kosalo mallikaṃ deviṃ āmantesi – ''idaṃ te, mallike, samaṇena gotamena bhāsitaṃ – 'piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'''ti. ''Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ, evameta''nti. ''Evameva panāyaṃ mallikā yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodati''. ''Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametanti. Seyyathāpi nāma, yaññadeva ācariyo antevāsissa bhāsati taṃ tadevassa antevāsī abbhanumodati – 'evametaṃ, ācariya, evametaṃ, ācariyā'''ti. ''Evameva kho tvaṃ, mallike, yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodasi''. ''Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evameta''nti. ''Carapi, re mallike, vinassā''ti. Atha kho mallikā devī nāḷijaṅghaṃ brāhmaṇaṃ āmantesi – ''ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – 'mallikā, bhante, devī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī'ti. Evañca vadehi – 'bhāsitā nu kho, bhante, bhagavatā esā vācā – piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti. Yathā te bhagavā byākaroti taṃ sādhukaṃ uggahetvā mama āroceyyāsi. Na hi tathāgatā vitathaṃ bhaṇantī''ti. ''Evaṃ, bhotī''ti kho nāḷijaṅgho brāhmaṇo mallikāya deviyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nāḷijaṅgho brāhmaṇo bhagavantaṃ etadavoca – ''mallikā, bho gotama, devī bhoto gotamassa pāde sirasā vandati; appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – 'bhāsitā nu kho, bhante, bhagavatā esā vācā – piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'''ti.

356. ''Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa! Piyajātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappabhavikāti. Tadaminākapetaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā. Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā mātā kālamakāsi. Sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ [rathiyāya rathiyaṃ (sī. syā. kaṃ. pī.)] siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – 'api me mātaraṃ addassatha [addasatha (sī. pī.)], api me mātaraṃ

addassathā'ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā pitā kālamakāsi… bhātā kālamakāsi… bhaginī kālamakāsi… putto kālamakāsi… dhītā kālamakāsi… sāmiko kālamakāsi. Sā tassa kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – 'api me sāmikaṃ addassatha, api me sāmikaṃ addassathā'ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa mātā kālamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – 'api me mātaraṃ addassatha, api me mātaraṃ addassathā'ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarassa purisassa pitā kālamakāsi… bhātā kālamakāsi… bhaginī kālamakāsi… putto kālamakāsi… dhītā kālamakāsi… pajāpati kālamakāsi. So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamitvā evamāha – 'api me pajāpatiṃ addassatha, api me pajāpatiṃ addassathā'ti? Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

''Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarā itthī ñātikulaṃ agamāsi. Tassā te ñātakā sāmikaṃ [sāmikā (sī.)] acchinditvā aññassa dātukāmā. Sā ca taṃ na icchati. Atha kho sā itthī sāmikaṃ etadavoca – 'ime, maṃ [mama (syā. kaṃ. pī.)], ayyaputta, ñātakā tvaṃ [tayā (sī.), taṃ (syā. kaṃ. pī.)] acchinditvā aññassa dātukāmā. Ahañca taṃ na icchāmī'ti. Atha kho so puriso taṃ itthiṃ dvidhā chetvā attānaṃ upphālesi [uppāṭesi (sī. pī.), ophāresi (ka.)] – 'ubho pecca bhavissāmā'ti. Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā''ti.

357. Atha kho nāḷijaṅgho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena mallikā devī tenupasaṅkami; upasaṅkamitvā yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbaṃ mallikāya deviyā ārocesi. Atha kho mallikā devī yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rājānaṃ pasenadiṃ kosalaṃ etadavoca – ''taṃ kiṃ maññasi, mahārāja, piyā te vajirī kumārī''ti? ''Evaṃ, mallike, piyā me vajirī kumārī''ti. ''Taṃ kiṃ maññasi, mahārāja, vajiriyā te kumāriyā vipariṇāmaññathābhāvā uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā''ti? ''Vajiriyā me, mallike, kumāriyā vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā''ti? ''Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – 'piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti.

''Taṃ kiṃ maññasi, mahārāja, piyā te vāsabhā khattiyā''ti? ''Evaṃ, mallike, piyā me vāsabhā khattiyā''ti. ''Taṃ kiṃ maññasi, mahārāja, vāsabhāya te khattiyāya vipariṇāmaññathābhāvā uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā''ti? ''Vāsabhāya me, mallike, khattiyāya vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā''ti? ''Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – 'piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti.

''Taṃ kiṃ maññasi, mahārāja, piyo te viṭaṭūbho [viḍūḍabho (sī. syā. kaṃ. pī.)] senāpatī''ti? ''Evaṃ, mallike, piyo me viṭaṭūbho senāpatī''ti. ''Taṃ kiṃ maññasi, mahārāja, viṭaṭūbhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā''ti? ''Viṭaṭūbhassa me, mallike, senāpatissa vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana

me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, piyā te aha’’nti? ‘‘Evaṃ, mallike, piyā mesi tva’’nti. ‘‘Taṃ kiṃ maññasi, mahārāja, mayhaṃ te vipariṇāmaññathābhāvā uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Tuyhañhi me, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘‘Taṃ kiṃ maññasi, mahārāja, piyā te kāsikosalā’’ti? ‘‘Evaṃ, mallike, piyā me kāsikosalā. Kāsikosalānaṃ, mallike, ānubhāvena kāsikacandanaṃ paccanubhoma, mālāgandhavilepanaṃ dhāremā’’ti. ‘‘Taṃ kiṃ maññasi, mahārāja, kāsikosalānaṃ te vipariṇāmaññathābhāvā uppajjeyyuṃ sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Kāsikosalānañhi, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā’’ti? ‘‘Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ – ‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’’’ti.

‘‘Acchariyaṃ, mallike, abbhutaṃ, mallike! Yāvañca so bhagavā paññāya ativijjha maññe [paṭivijjha paññāya (ka.)] passati. Ehi, mallike, ācamehī’’ti [ācāmehīti (sī. pī.)]. Atha kho rājā pasenadi kosalo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi – ‘‘namo tassa bhagavato arahato sammāsambuddhassa, namo tassa bhagavato arahato sammāsambuddhassa, namo tassa bhagavato arahato sammāsambuddhassā’’ti.

Piyajātikasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Bāhitikasuttaṃ

358. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi. Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Tena kho pana samayena rājā pasenadi kosalo ekapuṇḍarīkaṃ nāgaṃ abhiruhitvā sāvatthiyā niyyāti divā divassa. Addasā kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ dūratova āgacchantaṃ. Disvāna sirivaḍḍhaṃ mahāmattaṃ āmantesi – ‘‘āyasmā no eso, samma sirivaḍḍha, ānando’’ti. ‘‘Evaṃ, mahārāja, āyasmā eso ānando’’ti. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi – ‘‘ehi tvaṃ, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vandāhi – ‘rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandatī’ti. Evañca vadehi – ‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgametu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā’’’ti. ‘‘Evaṃ, devā’’ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so puriso āyasmantaṃ ānandaṃ etadavoca – ‘‘rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandati; evañca vadeti – ‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgametu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā’’’ti. Adhivāsesi kho āyasmā ānando tuṇhībhāvena. Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – ‘‘sace, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, sādhu, bhante, āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkamatu anukampaṃ upādāyā’’ti. Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

359. Atha kho āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamūle paññatte āsane nisīdi. Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – ''idha, bhante, āyasmā ānando hatthatthare nisīdatū''ti. ''Alaṃ, mahārāja. Nisīda tvaṃ; nisinno ahaṃ sake āsane''ti. Nisīdi kho rājā pasenadi kosalo paññatte āsane. Nisajja kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – ''kiṃ nu kho, bhante ānanda, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehī''ti [brāhmaṇehi viññūhīti (sabbattha) aṭṭhakathā ṭīkā oloketabbā]? ''Na kho, mahārāja, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī''ti.

''Kiṃ pana, bhante ānanda, so bhagavā tathārūpaṃ vacīsamācāraṃ…pe… manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehī''ti [brāhmaṇehi viññūhīti (sabbattha) aṭṭhakathā ṭīkā oloketabbā]? ''Na kho, mahārāja, so bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī''ti.

''Acchariyaṃ, bhante, abbhutaṃ, bhante! Yañhi mayaṃ, bhante, nāsakkhimhā pañhena paripūretuṃ taṃ, bhante, āyasmatā ānandena pañhassa veyyākaraṇena paripūritaṃ. Ye te, bhante, bālā abyattā ananuvicca apariyogāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, na mayaṃ taṃ sārato paccāgacchāma; ye pana [ye ca kho (sī. syā. kaṃ. pī.)] te, bhante, paṇḍitā viyattā [byattā (sī. syā. kaṃ. pī.)] medhāvino anuvicca pariyogāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, mayaṃ taṃ sārato paccāgacchāma''.

360. ''Katamo pana, bhante ānanda, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī''ti? ''Yo kho, mahārāja, kāyasamācāro akusalo''.

''Katamo pana, bhante, kāyasamācāro akusalo''? ''Yo kho, mahārāja, kāyasamācāro sāvajjo''.

''Katamo pana, bhante, kāyasamācāro sāvajjo''? ''Yo kho, mahārāja, kāyasamācāro sabyābajjho'' [sabyāpajjho (sī. syā. kaṃ. pī.), sabyāpajjo (ka.)].

''Katamo pana, bhante, kāyasamācāro sabyābajjho''? ''Yo kho, mahārāja, kāyasamācāro dukkhavipāko''.

''Katamo pana, bhante, kāyasamācāro dukkhavipāko''? ''Yo kho, mahārāja, kāyasamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; evarūpo kho, mahārāja, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī''ti.

''Katamo pana, bhante ānanda, vacīsamācāro…pe… manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī''ti? ''Yo kho, mahārāja, manosamācāro akusalo''.

''Katamo pana, bhante, manosamācāro akusalo''? ''Yo kho, mahārāja, manosamācāro sāvajjo''.

''Katamo pana, bhante, manosamācāro sāvajjo''? ''Yo kho, mahārāja, manosamācāro sabyābajjho''.

''Katamo pana, bhante, manosamācāro sabyābajjho''? ''Yo kho, mahārāja, manosamācāro dukkhavipāko''.

‘‘Katamo pana, bhante, manosamācāro dukkhavipāko’’? ‘‘Yo kho, mahārāja, manosamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti; evarūpo kho, mahārāja, manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī’’ti.

‘‘Kiṃ nu kho, bhante ānanda, so bhagavā sabbesaṃyeva akusalānaṃ dhammānaṃ pahānaṃ vaṇṇetī’’ti? ‘‘Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato’’ti.

361. ‘‘Katamo pana, bhante ānanda, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī’’ti? ‘‘Yo kho, mahārāja, kāyasamācāro kusalo’’.

‘‘Katamo pana, bhante, kāyasamācāro kusalo’’? ‘‘Yo kho, mahārāja, kāyasamācāro anavajjo’’.

‘‘Katamo pana, bhante, kāyasamācāro anavajjo’’? ‘‘Yo kho, mahārāja, kāyasamācāro abyābajjho’’.

‘‘Katamo pana, bhante, kāyasamācāro abyābajjho’’? ‘‘Yo kho, mahārāja, kāyasamācāro sukhavipāko’’.

‘‘Katamo pana, bhante, kāyasamācāro sukhavipāko’’?

‘‘Yo kho, mahārāja, kāyasamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti; evarūpo kho, mahārāja, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī’’ti.

‘‘Katamo pana, bhante ānanda, vacīsamācāro…pe… manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī’’ti? ‘‘Yo kho, mahārāja, manosamācāro kusalo’’.

‘‘Katamo pana, bhante, manosamācāro kusalo’’? ‘‘Yo kho, mahārāja, manosamācāro anavajjo’’.

‘‘Katamo pana, bhante, manosamācāro anavajjo’’? ‘‘Yo kho, mahārāja, manosamācāro abyābajjho’’.

‘‘Katamo pana, bhante, manosamācāro abyābajjho’’? ‘‘Yo kho, mahārāja, manosamācāro sukhavipāko’’.

‘‘Katamo pana, bhante, manosamācāro sukhavipāko’’? ‘‘Yo kho, mahārāja, manosamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati. Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti. Evarūpo kho, mahārāja, manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī’’ti.

‘‘Kiṃ pana, bhante ānanda, so bhagavā sabbesaṃyeva kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇetī’’ti? ‘‘Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato’’ti.

362. ‘‘Acchariyaṃ, bhante, abbhutaṃ, bhante! Yāva subhāsitaṃ cidaṃ [subhāsitamidaṃ (sī.)], bhante, āyasmatā ānandena. Iminā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena attamanābhiraddhā. Evaṃ attamanābhiraddhā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena. Sace, bhante, āyasmato ānandassa hatthiratanaṃ kappeyya, hatthiratanampi mayaṃ āyasmato ānandassa dadeyyāma. Sace, bhante, āyasmato ānandassa assaratanaṃ kappeyya, assaratanampi mayaṃ āyasmato ānandassa dadeyyāma. Sace, bhante, āyasmato ānandassa gāmavaraṃ kappeyya, gāmavarampi mayaṃ āyasmato ānandassa dadeyyāma. Api ca, bhante, mayampetaṃ [mayameva taṃ (sī.), mayampanetaṃ

(syā. kaṃ.)] jānāma – 'netaṃ āyasmato ānandassa kappatī'ti. Ayaṃ me, bhante, bāhitikā raññā māgadhena ajātasattunā vedehiputtena vatthanāḷiyā [chattanāḷiyā (syā. kaṃ. pī.)] pakkhipitvā pahitā soḷasasamā āyāmena, aṭṭhasamā vitthārena. Taṃ, bhante, āyasmā ānando paṭiggaṇhātu anukampaṃ upādāyā''ti. ''Alaṃ, mahārāja, paripuṇṇaṃ me ticīvara''nti.

''Ayaṃ, bhante, aciravatī nadī diṭṭhā āyasmatā ceva ānandena amhehi ca. Yadā uparipabbate mahāmegho abhippavuṭṭho hoti, athāyaṃ aciravatī nadī ubhato kūlāni saṃvissandantī gacchati; evameva kho, bhante, āyasmā ānando imāya bāhitikāya attano ticīvaraṃ karissati. Yaṃ panāyasmato ānandassa purāṇaṃ ticīvaraṃ taṃ sabrahmacārīhi saṃvibhajissati. Evāyaṃ amhākaṃ dakkhiṇā saṃvissandantī maññe gamissati. Paṭiggaṇhātu, bhante, āyasmā ānando bāhitika''nti. Paṭiggahesi kho āyasmā ānando bāhitikaṃ.

Atha kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca – ''handa ca dāni mayaṃ, bhante ānanda, gacchāma; bahukiccā mayaṃ bahukaraṇīyā''ti. ''Yassadāni tvaṃ, mahārāja, kālaṃ maññasī''ti. Atha kho rājā pasenadi kosalo āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā āyasmantaṃ ānandaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

363. Atha kho āyasmā ānando acirapakkantassa rañño pasenadissa kosalassa yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi raññā pasenadinā kosalena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi. Tañca bāhitikaṃ bhagavato pādāsi. Atha kho bhagavā bhikkhū āmantesi – ''lābhā, bhikkhave, rañño pasenadissa kosalassa, suladdhalābhā, bhikkhave, rañño pasenadissa kosalassa; yaṃ rājā pasenadi kosalo labhati ānandaṃ dassanāya, labhati payirupāsanāyā''ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Bāhitikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Dhammacetiyasuttaṃ

364. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sakkesu viharati medāḷupaṃ [metaḷūpaṃ (sī.), medaḷumpaṃ (pī.)] nāma sakyānaṃ nigamo. Tena kho pana samayena rājā pasenadi kosalo nagarakaṃ anuppatto hoti kenacideva karaṇīyena. Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi – ''yojehi, samma kārāyana, bhadrāni bhadrāni yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā''ti [subhūmidassanāyāti (dī. ni. 2.43)]. ''Evaṃ, devā''ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi – ''yuttāni kho te, deva, bhadrāni bhadrāni yānāni. Yassadāni kālaṃ maññasī''ti. Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā niyyāsi mahaccā rājānubhāvena. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvisi. Addasā kho rājā pasenadi kosalo ārāme jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni [manussarāhaseyyakāni (sī. pī.)] paṭisallānasāruppāni. Disvāna bhagavantaṃyeva ārabbha sati udapādi – ''imāni kho tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, yattha sudaṃ mayaṃ taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddha''nti.

365. Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi – ''imāni kho, samma kārāyana, tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni, yattha sudaṃ mayaṃ taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ. Kahaṃ nu kho, samma kārāyana, etarahi so bhagavā viharati arahaṃ sammāsambuddho''ti? ''Atthi, mahārāja, medāḷupaṃ nāma sakyānaṃ nigamo. Tattha so bhagavā

etarahi viharati arahaṃ sammāsambuddho''ti. ''Kīvadūre [kīvadūro (sī. syā. kaṃ. pī.)] pana, samma kārāyana, nagarakamhā medāḷupaṃ nāma sakyānaṃ nigamo hotī''ti? ''Na dūre, mahārāja; tīṇi yojanāni; sakkā divasāvasesena gantu''nti. ''Tena hi, samma kārāyana, yojehi bhadrāni bhadrāni yānāni, gamissāma mayaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddha''nti. ''Evaṃ, devā''ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi – ''yuttāni kho te, deva, bhadrāni bhadrāni yānāni. Yassadāni kālaṃ maññasī''ti. Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā yena medāḷupaṃ nāma sakyānaṃ nigamo tena pāyāsi. Teneva divasāvasesena medāḷupaṃ nāma sakyānaṃ nigamaṃ sampāpuṇi. Yena ārāmo tena pāyāsi. Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvisi.

366. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca – ''kahaṃ nu kho, bhante, etarahi so bhagavā viharati arahaṃ sammāsambuddho? Dassanakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddha''nti. ''Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi. Vivarissati bhagavā te dvāra''nti. Atha kho rājā pasenadi kosalo tattheva khaggañca uṇhīsañca dīghassa kārāyanassa pādāsi. Atha kho dīghassa kārāyanassa etadahosi – ''rahāyati kho dāni rājā [mahārājā (sī. syā. kaṃ. pī.)], idheva [tenidheva (sī.)] dāni mayā ṭhātabba''nti. Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamitvā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari bhagavā dvāraṃ. Atha kho rājā pasenadi kosalo vihāraṃ pavisitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti – ''rājāhaṃ, bhante, pasenadi kosalo; rājāhaṃ, bhante, pasenadi kosalo''ti.

367. ''Kiṃ pana tvaṃ, mahārāja, atthavasaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāraṃ karosi, mittūpahāraṃ [cittūpahāraṃ (sī.)] upadaṃsesī''ti? ''Atthi kho me, bhante, bhagavati dhammanvayo – 'hoti sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho'ti. Idhāhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṃ brahmacariyaṃ carante dasapi vassāni, vīsampi vassāni, tiṃsampi vassāni, cattārīsampi vassāni. Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti. Idha panāhaṃ, bhante, bhikkhū passāmi yāvajīvaṃ āpāṇakoṭikaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carante. Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – 'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho''ti.

368. ''Puna caparaṃ, bhante, rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatayopi gahapatīhi vivadanti, mātāpi puttena vivadati, puttopi mātarā vivadati, pitāpi puttena vivadati, puttopi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena vivadati. Idha panāhaṃ, bhante, bhikkhū passāmi samagge sammodamāne avivadamāne khīrodakībhūte aññamaññaṃ piyacakkhūhi sampassante viharante. Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ samaggaṃ parisaṃ samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – 'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho'ti.

369. ''Puna caparāhaṃ, bhante, ārāmena ārāmaṃ, uyyānena uyyānaṃ anucaṅkamāmi anuvicarāmi. Sohaṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na viya maññe cakkhuṃ bandhante janassa dassanāya. Tassa mayhaṃ, bhante, etadahosi – 'addhā ime āyasmanto anabhiratā vā brahmacariyaṃ caranti, atthi vā tesaṃ kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ; tathā hi ime āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe cakkhuṃ bandhanti janassa dassanāyā'ti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – 'kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā

dhamanisanthatagattā, na viya maññe cakkhuṃ bandhatha janassa dassanāyā'ti? Te evamāhaṃsu – 'bandhukarogo no [paṇḍukarogino (ka.)], mahārājā'ti. Idha panāhaṃ, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe udaggudagge abhiratarūpe pīṇindriye [pīṇitindriye (sī. pī.)] appossukke pannalome paradattavutte migabhūtena cetasā viharante. Tassa mayhaṃ, bhante, etadahosi – 'addhā ime āyasmanto tassa bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānanti; tathā hi ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā abhiratarūpā pīṇindriyā appossukkā pannalomā paradattavuttā migabhūtena cetasā viharantī'ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – 'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho'ti.

370. ''Puna caparāhaṃ, bhante, rājā khattiyo muddhāvasitto; pahomi ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ. Tassa mayhaṃ, bhante, aḍḍakaraṇe nisinnassa antarantarā kathaṃ opātenti. Sohaṃ na labhāmi – 'mā me bhonto aḍḍakaraṇe nisinnassa antarantarā kathaṃ opātetha [opātentu (sī.) upariselasutte pana ''opātethā''tiyeva dissati], kathāpariyosānaṃ me bhonto āgamentū'ti. Tassa mayhaṃ, bhante, antarantarā kathaṃ opātenti. Idha panāhaṃ, bhante, bhikkhū passāmi; yasmiṃ samaye bhagavā anekasatāya parisāya dhammaṃ deseti, neva tasmiṃ samaye bhagavato sāvakānaṃ khipitasaddo vā hoti ukkāsitasaddo vā. Bhūtapubbaṃ, bhante, bhagavā anekasatāya parisāya dhammaṃ deseti. Tatraññataro bhagavato sāvako ukkāsi. Tamenaṃ aññataro sabrahmacārī jaṇṇukena ghaṭṭesi – 'appasaddo āyasmā hotu, māyasmā saddamakāsi; satthā no bhagavā dhammaṃ desetī'ti. Tassa mayhaṃ, bhante, etadahosi – 'acchariyaṃ vata, bho, abbhutaṃ vata, bho! Adaṇḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissatī'ti! Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisaṃ samanupassāmi. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – 'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho'ti.

371. ''Puna caparāhaṃ, bhante, passāmi idhekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe. Te bhindantā [vobhindantā (sī.)] maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – 'samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī'ti. Te pañhaṃ abhisaṅkharonti – 'imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma; evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā'ti. Te suṇanti – 'samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo'ti. Te yena bhagavā tenupasaṅkamanti. Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti? Aññadatthu bhagavato sāvakā sampajjanti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – 'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho'ti.

372. ''Puna caparāhaṃ, bhante, passāmi idhekacce brāhmaṇapaṇḍite…pe… gahapatipaṇḍite…pe… samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni. Te suṇanti – 'samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī'ti. Te pañhaṃ abhisaṅkharonti – 'imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma. Evaṃ ce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma; evaṃ cepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā'ti. Te suṇanti – 'samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo'ti. Te yena bhagavā tenupasaṅkamanti. Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti? Aññadatthu bhagavantaṃyeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya. Te bhagavā pabbājeti. Te tathāpabbajitā samānā ekā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti. Te evamāhaṃsu – 'manaṃ vata, bho, anassāma; manaṃ vata, bho, panassāma'. Mayañhi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrāhmaṇāva samānā brāhmaṇāmhāti paṭijānimhā,

anarahantova samānā arahantāmhāti paṭijānimhā. ‘Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

373. ‘‘Puna caparāhaṃ, bhante, ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya [jīvitassa (sī.), jīvikaṃ (sī. aṭṭha.), jīvitaṃ (syā. kaṃ. pī. ka.)] dātā, yasassa āhattā; atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati. Bhūtapubbāhaṃ, bhante, senaṃ abbhuyyāto samāno ime ca isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmiṃ sambādhe āvasathe vāsaṃ upagacchiṃ. Atha kho, bhante, ime isidattapurāṇā thapatayo bahudeva rattiṃ dhammiyā kathāya vītināmetvā, yato ahosi bhagavā [assosuṃ kho bhagavantaṃ (sī. syā. kaṃ. pī.)] tato sīsaṃ katvā maṃ pādato karitvā nipajjiṃsu. Tassa mayhaṃ, bhante, etadahosi – ‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya dātā, yasassa āhattā; atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati. Addhā ime āyasmanto tassa bhagavato sāsane uḷāraṃ pubbenāparaṃ visesaṃ jānantī’ti. Ayampi kho me, bhante, bhagavati dhammanvayo hoti – ‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

374. ‘‘Puna caparaṃ, bhante, bhagavāpi khattiyo, ahampi khattiyo; bhagavāpi kosalo, ahampi kosalo; bhagavāpi āsītiko, ahampi āsītiko. Yampi, bhante, bhagavāpi khattiyo ahampi khattiyo, bhagavāpi kosalo ahampi kosalo, bhagavāpi āsītiko ahampi āsītiko; imināvārahāmevāhaṃ [imināpāhaṃ (ka.)], bhante, bhagavati paramanipaccakāraṃ kātuṃ, mittūpahāraṃ upadaṃsetuṃ. Handa, ca dāni mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā’’ti. ‘‘Yassadāni tvaṃ, mahārāja, kālaṃ maññasī’’ti. Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho bhagavā acirapakkantassa rañño pasenadissa kosalassa bhikkhū āmantesi – ‘‘eso, bhikkhave, rājā pasenadi kosalo dhammacetiyāni bhāsitvā uṭṭhāyāsanā pakkanto. Uggaṇhatha, bhikkhave, dhammacetiyāni; pariyāpuṇātha, bhikkhave, dhammacetiyāni; dhāretha, bhikkhave, dhammacetiyāni. Atthasaṃhitāni, bhikkhave, dhammacetiyāni ādibrahmacariyakānī’’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Dhammacetiyasuttaṃ niṭṭhitaṃ navamaṃ.

10. Kaṇṇakatthalasuttaṃ

375. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā uruññāyaṃ [ujuññāyaṃ (sī. pī.), udaññāyaṃ (syā. kaṃ.)] viharati kaṇṇakatthale migadāye. Tena kho pana samayena rājā pasenadi kosalo uruññaṃ anuppatto hoti kenacideva karaṇīyena. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi – ‘‘ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi – ‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso bhagavantaṃ dassanāya upasaṅkamissatī’’’ti. ‘‘Evaṃ, devā’’ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca – ‘‘rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – ‘ajja kira bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso bhagavantaṃ dassanāya upasaṅkamissatī’’’ti. Assosuṃ kho somā ca bhaginī sakulā ca bhaginī – ‘‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso bhagavantaṃ dassanāya upasaṅkamissatī’’ti. Atha kho somā ca bhaginī sakulā ca bhaginī rājānaṃ pasenadiṃ kosalaṃ bhattābhihāre upasaṅkamitvā etadavocuṃ – ‘‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘somā ca, bhante,

bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’’’ti.

376. Atha kho rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca – ‘‘somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati [vandanti (sī. syā. kaṃ. pī.)], appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’’ti [pucchantīti (sī. syā. kaṃ. pī.)]. ‘‘Kiṃ pana, mahārāja, somā ca bhaginī sakulā ca bhaginī aññaṃ dūtaṃ nālatthu’’nti? ‘‘Assosuṃ kho, bhante, somā ca bhaginī sakulā ca bhaginī – ‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso bhagavantaṃ dassanāya upasaṅkamissatī’ti. Atha kho, bhante, somā ca bhaginī sakulā ca bhaginī maṃ bhattābhihāre upasaṅkamitvā etadavocuṃ – ‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – somā ca bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’’’ti. ‘‘Sukhiniyo hontu tā, mahārāja, somā ca bhaginī sakulā ca bhaginī’’ti.

377. Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca – ‘‘sutaṃ metaṃ, bhante, samaṇo gotamo evamāha – ‘natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netaṃ ṭhānaṃ vijjatī’ti. Ye te, bhante, evamāhaṃsu – ‘samaṇo gotamo evamāha – natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netaṃ ṭhānaṃ vijjatī’ti; kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’’ti? ‘‘Ye te, mahārāja, evamāhaṃsu – ‘samaṇo gotamo evamāha – natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānissati, netaṃ ṭhānaṃ vijjatī’ti; na me te vuttavādino, abbhācikkhanti ca pana maṃ te asatā abhūtenā’’ti.

378. Atha kho rājā pasenadi kosalo viṭaṭūbhaṃ senāpatiṃ āmantesi – ‘‘ko nu kho, senāpati, imaṃ kathāvatthuṃ rājantepure abbhudāhāsī’’ti? ‘‘Sañjayo, mahārāja, brāhmaṇo ākāsagotto’’ti. Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi – ‘‘ehi tvaṃ, ambho purisa, mama vacanena sañjayaṃ brāhmaṇaṃ ākāsagottaṃ āmantehi – ‘rājā taṃ, bhante, pasenadi kosalo āmantetī’’’ti. ‘‘Evaṃ, devā’’ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena sañjayo brāhmaṇo ākāsagotto tenupasaṅkami; upasaṅkamitvā sañjayaṃ brāhmaṇaṃ ākāsagottaṃ etadavoca – ‘‘rājā taṃ, bhante, pasenadi kosalo āmantetī’’ti. Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca – ‘‘siyā nu kho, bhante, bhagavatā aññadeva kiñci sandhāya bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya [paccāgaccheyyāti, abhijānāmi mahārāja vācaṃ bhāsitāti (sī.)]. Yathā kathaṃ pana, bhante, bhagavā abhijānāti vācaṃ bhāsitā’’ti? ‘‘Evaṃ kho ahaṃ, mahārāja, abhijānāmi vācaṃ bhāsitā – ‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netaṃ ṭhānaṃ vijjatī’’’ti. ‘‘Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha – ‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netaṃ ṭhānaṃ vijjatī’’’ti. ‘‘Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇa’’nti? ‘‘Cattārome, mahārāja, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ kho, mahārāja, catunnaṃ vaṇṇānaṃ dve vaṇṇā aggamakkhāyanti – khattiyā ca brāhmaṇā ca – yadidaṃ abhivādanapaccuṭṭhānaañjalikammasāmīcikammānī’’ti [sāmicikammānanti (sī.)]. ‘‘Nāhaṃ, bhante, bhagavantaṃ diṭṭhadhammikaṃ pucchāmi; samparāyikāhaṃ, bhante, bhagavantaṃ pucchāmi. Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇa’’nti?

379. ‘‘Pañcimāni, mahārāja, padhāniyaṅgāni. Katamāni pañca? Idha, mahārāja, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti; appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya

padhānakkhamāya; asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu; āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu; paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā – imāni kho, mahārāja, pañca padhāniyaṅgāni. Cattārome, mahārāja, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā; ettha pana nesaṃ assa dīgharattaṃ hitāya sukhāyā''ti. ''Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā; ettha pana nesaṃ, bhante, siyā viseso siyā nānākaraṇa''nti? ''Ettha kho nesāhaṃ, mahārāja, padhānavemattataṃ vadāmi. Seyyathāpissu, mahārāja, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā. Taṃ kiṃ maññasi, mahārāja, ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyuṃ, dantāva dantabhūmiṃ sampāpuṇeyyu''nti? ''Evaṃ, bhante''. ''Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyuṃ, adantāva dantabhūmiṃ sampāpuṇeyyuṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā''ti? ''No hetaṃ, bhante''. ''Evameva kho, mahārāja, yaṃ taṃ saddhena pattabbaṃ appābādhena asaṭhena amāyāvinā āraddhavīriyena paññavatā taṃ vata [taṃ tathā so (ka.)] assaddho bahvābādho saṭho māyāvī kusīto duppañño pāpuṇissatīti – netaṃ ṭhānaṃ vijjatī''ti.

380. ''Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha. Cattārome, bhante, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā te cassu sammappadhānā; ettha pana nesaṃ, bhante, siyā viseso siyā nānākaraṇa''nti? ''Ettha kho [ettha kho pana (sī.)] nesāhaṃ, mahārāja, na kiñci nānākaraṇaṃ vadāmi – yadidaṃ vimuttiyā vimuttiṃ. Seyyathāpi, mahārāja, puriso sukkhaṃ sākakaṭṭhaṃ ādāya aggiṃ abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ sālakaṭṭhaṃ ādāya aggiṃ abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ ambakaṭṭhaṃ ādāya aggiṃ abhinibbatteyya, tejo pātukareyya; athāparo puriso sukkhaṃ udumbarakaṭṭhaṃ ādāya aggiṃ abhinibbatteyya, tejo pātukareyya. Taṃ kiṃ maññasi, mahārāja, siyā nu kho tesaṃ aggīnaṃ nānādāruto abhinibbattānaṃ kiñci nānākaraṇaṃ acciyā vā acciṃ, vaṇṇena vā vaṇṇaṃ, ābhāya vā ābha''nti? ''No hetaṃ, bhante''. ''Evameva kho, mahārāja, yaṃ taṃ tejaṃ vīriyā nimmathitaṃ padhānābhinibbattaṃ [viriyaṃ nippharati, taṃ pacchābhinibbattaṃ (sī.)], nāhaṃ tattha kiñci nānākaraṇaṃ vadāmi – yadidaṃ vimuttiyā vimutti''nti. ''Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha. Kiṃ pana, bhante, atthi devā''ti? ''Kiṃ pana tvaṃ, mahārāja, evaṃ vadesi – 'kiṃ pana, bhante, atthi devā''ti? ''Yadi vā te, bhante, devā āgantāro itthattaṃ yadi vā anāgantāro itthattaṃ''? ''Ye te, mahārāja, devā sabyābajjhā te devā āgantāro itthattaṃ, ye te devā abyābajjhā te devā anāgantāro itthatta''nti.

381. Evaṃ vutte, viṭṭūbho senāpati bhagavantaṃ etadavoca – ''ye te, bhante, devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve tamhā ṭhānā cāvessanti vā pabbājessanti vā''ti?

Atha kho āyasmato ānandassa etadahosi – ''ayaṃ kho viṭaṭūbho senāpati rañño pasenadissa kosalassa putto; ahaṃ bhagavato putto. Ayaṃ kho kālo yaṃ putto puttena manteyyā''ti. Atha kho āyasmā ānando viṭaṭūbhaṃ senāpatiṃ āmantesi – ''tena hi, senāpati, taṃ yevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, senāpati, yāvatā rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā''ti? ''Yāvatā, bho, rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā''ti.

‘‘Taṃ kiṃ maññasi, senāpati, yāvatā rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā’’ti? ‘‘Yāvatā, bho, rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, na tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā’’ti.

‘‘Taṃ kiṃ maññasi, senāpati, sutā te devā tāvatiṃsā’’ti? ‘‘Evaṃ, bho. Sutā me devā tāvatiṃsā. Idhāpi bhotā raññā pasenadinā kosalena sutā devā tāvatiṃsā’’ti. ‘‘Taṃ kiṃ maññasi, senāpati, pahoti rājā pasenadi kosalo deve tāvatiṃse tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā’’ti? ‘‘Dassanampi, bho, rājā pasenadi kosalo deve tāvatiṃse nappahoti, kuto pana tamhā ṭhānā cāvessati vā pabbājessati vā’’ti? ‘‘Evameva kho, senāpati, ye te devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve dassanāyapi nappahonti; kuto pana tamhā ṭhānā cāvessanti vā pabbājessanti vā’’ti?

382. Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca – ‘‘konāmo ayaṃ, bhante, bhikkhū’’ti? ‘‘Ānando nāma, mahārājā’’ti. ‘‘Ānando vata, bho, ānandarūpo vata, bho! Heturūpaṃ, bhante, āyasmā ānando āha; saheturūpaṃ, bhante, āyasmā ānando āha. Kiṃ pana, bhante, atthi brahmā’’ti? ‘‘Kiṃ pana tvaṃ, mahārāja, evaṃ vadesi – ‘kiṃ pana, bhante, atthi brahmā’’’ti? ‘‘Yadi vā so, bhante, brahmā āgantā itthattaṃ, yadi vā anāgantā itthatta’’nti? ‘‘Yo so, mahārāja, brahmā sabyābajjho so brahmā āgantā itthattaṃ, yo so brahmā abyābajjho so brahmā anāgantā itthatta’’nti. Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ etadavoca – ‘‘sañjayo, mahārāja, brāhmaṇo ākāsagotto āgato’’ti. Atha kho rājā pasenadi kosalo sañjayaṃ brāhmaṇaṃ ākāsagottaṃ etadavoca – ‘‘ko nu kho, brāhmaṇa, imaṃ kathāvatthuṃ rājantepure abbhudāhāsī’’ti? ‘‘Viṭaṭūbho, mahārāja, senāpatī’’ti. Viṭaṭūbho senāpati evamāha – ‘‘sañjayo, mahārāja, brāhmaṇo ākāsagotto’’ti. Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ etadavoca – ‘‘yānakālo, mahārājā’’ti.

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca – ‘‘sabbaññutaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, sabbaññutaṃ bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Cātuvaṇṇisuddhiṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, cātuvaṇṇisuddhiṃ bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Adhideve mayaṃ, bhante, bhagavantaṃ apucchimhā, adhideve bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Adhibrahmānaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, adhibrahmānaṃ bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Yaṃ yadeva ca mayaṃ bhagavantaṃ apucchimhā taṃ tadeva bhagavā byākāsi; tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā. Handa, ca dāni mayaṃ, bhante, gacchāma; bahukiccā mayaṃ bahukaraṇīyā’’ti. ‘‘Yassadāni tvaṃ, mahārāja, kālaṃ maññasī’’ti. Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmīti.

Kaṇṇakatthalasuttaṃ niṭṭhitaṃ dasamaṃ.

Rājavaggo niṭṭhito catuttho.

Tassuddānaṃ –

Ghaṭikāro raṭṭhapālo, maghadevo madhuriyaṃ;
Bodhi aṅgulimālo ca, piyajātaṃ bāhitikaṃ;
Dhammacetiyasuttañca, dasamaṃ kaṇṇakatthalaṃ.

5. Brāhmaṇavaggo

1. Brahmāyusuttaṃ

383. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tena kho pana samayena brahmāyu brāhmaṇo mithilāyaṃ paṭivasati jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ [bedānaṃ (ka.)] pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho brahmāyu brāhmaṇo – ''samaṇo khalu bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'''ti.

384. Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro nāma māṇavo antevāsī hoti tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho brahmāyu brāhmaṇo uttaraṃ māṇavaṃ āmantesi – ''ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – 'itipi so bhagavā arahaṃ sammāsambuddho…pe… sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'ti. Ehi tvaṃ, tāta uttara, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ jānāhi yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso. Tathā mayaṃ taṃ bhavantaṃ gotamaṃ vedissāmā''ti. ''Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, yadi vā no tathā; yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso''ti. ''Āgatāni kho, tāta uttara, amhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanaṃ, assaratanaṃ, maṇiratanaṃ, itthiratanaṃ, gahapatiratanaṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena [dhammena samena (ka.)] abhivijiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado. Ahaṃ kho pana, tāta uttara, mantānaṃ dātā; tvaṃ mantānaṃ paṭiggahetā''ti.

385. ''Evaṃ, bho''ti kho uttaro māṇavo brahmāyussa brāhmaṇassa paṭissutvā uṭṭhāyāsanā brahmāyuṃ brāhmaṇaṃ abhivādetvā padakkhiṇaṃ katvā videhesu yena bhagavā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho uttaro māṇavo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi – ''passati kho me ayaṃ uttaro māṇavo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā''ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa uttaro māṇavo bhagavato kosohitaṃ

vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi [parimasi (sī. ka.)]; ubhopi nāsikasotāni [nāsikāsotāni (sī.)] anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho uttarassa māṇavassa etadahosi – ''samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ anubandheyyaṃ, iriyāpathamassa passeyya''nti. Atha kho uttaro māṇavo sattamāsāni bhagavantaṃ anubandhi chāyāva anapāyinī [anupāyinī (syā. kaṃ. ka.)].

386. Atha kho uttaro māṇavo sattannaṃ māsānaṃ accayena videhesu yena mithilā tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamitvā brahmāyuṃ brāhmaṇaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyu brāhmaṇo etadavoca – ''kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā? Kacci pana so bhavaṃ gotamo tādiso, no aññādiso''ti? ''Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā; tādisova [tādisova bho (sī. pī.), tādiso ca kho (syā. kaṃ. ka.)] so bhavaṃ gotamo, no aññādiso. Samannāgato ca [samannāgato ca bho (sabbattha)] so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.

''Suppatiṭṭhitapādo kho pana bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

''Heṭṭhā kho pana tassa bhoto gotamassa pādatalesu cakkāni jātāni sahassārāni sanemikāni sanābhikāni sabbākāraparipūrāni…

''Āyatapaṇhi kho pana so bhavaṃ gotamo…

''Dīghaṅguli kho pana so bhavaṃ gotamo…

''Mudutalunahatthapādo kho pana so bhavaṃ gotamo…

''Jālahatthapādo kho pana so bhavaṃ gotamo…

''Ussaṅkhapādo kho pana so bhavaṃ gotamo…

''Eṇijaṅgho kho pana so bhavaṃ gotamo…

''Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati…

''Kosohitavatthaguyho kho pana so bhavaṃ gotamo…

''Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo kañcanasannibhattaco…

''Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā chaviyā rajojallaṃ kāye na upalimpati…

''Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni lomakūpesu jātāni…

''Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni…

''Brahmujugatto kho pana so bhavaṃ gotamo…

‘‘Sattussado kho pana so bhavaṃ gotamo…

‘‘Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo…

‘‘Citantaraṃso kho pana so bhavaṃ gotamo…

‘‘Nigrodhaparimaṇḍalo kho pana so bhavaṃ gotamo; yāvatakvassa kāyo tāvatakvassa byāmo, yāvatakvassa byāmo tāvatakvassa kāyo…

‘‘Samavaṭṭakkhandho kho pana so bhavaṃ gotamo…

‘‘Rasaggasaggī kho pana so bhavaṃ gotamo…

‘‘Sīhahanu kho pana so bhavaṃ gotamo…

‘‘Cattālīsadanto kho pana so bhavaṃ gotamo…

‘‘Samadanto kho pana so bhavaṃ gotamo…

‘‘Aviraḷadanto kho pana so bhavaṃ gotamo…

‘‘Susukkadāṭho kho pana so bhavaṃ gotamo…

‘‘Pahūtajivho kho pana so bhavaṃ gotamo…

‘‘Brahmassaro kho pana so bhavaṃ gotamo karavikabhāṇī…

‘‘Abhinīlanetto kho pana so bhavaṃ gotamo…

‘‘Gopakhumo kho pana so bhavaṃ gotamo…

‘‘Uṇṇā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasannibhā…

‘‘Uṇhīsasīso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

‘‘Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato.

387. ‘‘Gacchanto kho pana so bhavaṃ gotamo dakkhiṇeneva pādena paṭhamaṃ pakkamati. So nātidūre pādaṃ uddharati, nāccāsanne pādaṃ nikkhipati; so nātisīghaṃ gacchati, nātisaṇikaṃ gacchati; na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṅghaṭṭento gacchati. So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti; na satthiṃ sannāmeti, na satthiṃ vināmeti. Gacchato kho pana tassa bhoto gotamassa adharakāyova [aḍḍhakāyova (ka.), āraddhakāyova (syā. kaṃ.)] iñjati, na ca kāyabalena gacchati. Apalokento kho pana so bhavaṃ gotamo sabbakāyeneva apaloketi; so na uddhaṃ ulloketi, na adho oloketi; na ca vipekkhamāno gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭaṃ ñāṇadassanaṃ bhavati. So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti; na kāyaṃ sannāmeti, na kāyaṃ vināmeti. So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmiṃ kāyaṃ pakkhipati. So antaraghare nisinno samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati; na adduvena adduvaṃ āropetvā nisīdati; na ca gopphakena gopphakaṃ āropetvā nisīdati; na ca pāṇinā hanukaṃ upadahitvā

[upādiyitvā (sī. pī.)] nisīdati. So antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati. So achambhī akampī avedhī aparitassī vigatalomahaṃso. Vivekavatto ca so bhavaṃ gotamo antaraghare nisinno hoti. So pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. So na khulukhulukārakaṃ [bulubulukārakaṃ (sī.)] pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So odanaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti. So odanaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. Byañjanaṃ kho pana bhavaṃ gotamo byañjanamattāya āhāreti, na ca byañjanena ālopaṃ atināmeti. Dvattikkhattuṃ kho bhavaṃ gotamo mukhe ālopaṃ samparivattetvā ajjhoharati; na cassa kāci odanamiñjā asambhinnā kāyaṃ pavisati, na cassa kāci odanamiñjā mukhe avasiṭṭhā hoti; athāparaṃ ālopaṃ upanāmeti. Rasapaṭisaṃvedī kho pana so bhavaṃ gotamo āhāraṃ āhāreti, no ca rasarāgapaṭisaṃvedī.

‘‘Aṭṭhaṅgasamannāgataṃ [aṭṭhaṅgasamannāgato (ka.)] kho pana so bhavaṃ gotamo āhāraṃ āhāreti – neva davāya, na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā brahmacariyānuggahāya – ‘iti purāṇañca vedanaṃ paṭihaṅkhāmi navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā’ti. So bhuttāvī pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti. So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ. So na khulukhulukārakaṃ pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoto hoti, patte dhote hatthā dhotā honti. So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno. So bhuttāvī na pattaṃ bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anatthiko pattena hoti, na ca atívelānurakkhī pattasmiṃ. So bhuttāvī muhuttaṃ tuṇhī nisīdati, na ca anumodanassa kālamatināmeti. So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ paṭikaṅkhati; aññadatthu dhammiyā kathāya taṃ parisaṃ sandasseti samādapeti samuttejeti sampahaṃseti. So taṃ parisaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkamati. So nātisīghaṃ gacchati, nātisaṇikaṃ gacchati, na ca muccitukāmo gacchati; na ca tassa bhoto gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti na ca accokkaṭṭhaṃ, na ca kāyasmiṃ allīnaṃ na ca kāyasmā apakaṭṭhaṃ; na ca tassa bhoto gotamassa kāyamhā vāto cīvaraṃ apavahati; na ca tassa bhoto gotamassa kāye rajojallaṃ upalimpati. So ārāmagato nisīdati paññatte āsane. Nisajja pāde pakkhāleti; na ca so bhavaṃ gotamo pādamaṇḍanānuyogamanuyutto viharati. So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti; attahitaparahitaubhayahitasabbalokahitameva so bhavaṃ gotamo cintento nisinno hoti. So ārāmagato parisati dhammaṃ deseti, na taṃ parisaṃ ussādeti, na taṃ parisaṃ apasādeti; aññadatthu dhammiyā kathāya taṃ parisaṃ sandasseti samādapeti samuttejeti sampahaṃseti.

‘‘Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati – vissaṭṭho ca, viññeyyo ca, mañju ca, savanīyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca. Yathāparisaṃ kho pana so bhavaṃ gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati. Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanā pakkamanti avalokayamānāyeva [apalokayamānāyeva (sī. ka.)] avijahitattā [avijahantābhāvena (sī. syā. kaṃ. pī.)]. Addasāma kho mayaṃ, bho, taṃ bhavantaṃ gotamaṃ gacchantaṃ, addasāma ṭhitaṃ, addasāma antaragharaṃ pavisantaṃ, addasāma antaraghare nisinnaṃ tuṇhībhūtaṃ, addasāma antaraghare bhuñjantaṃ, addasāma bhuttāviṃ nisinnaṃ tuṇhībhūtaṃ, addasāma bhuttāviṃ anumodantaṃ, addasāma ārāmaṃ gacchantaṃ, addasāma ārāmagataṃ nisinnaṃ tuṇhībhūtaṃ, addasāma ārāmagataṃ parisati dhammaṃ desentaṃ. Ediso ca ediso ca so bhavaṃ gotamo, tato ca bhiyyo’’ti.

388. Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udāneti –

‘‘Namo tassa bhagavato arahato sammāsambuddhassa.

‘‘Namo tassa bhagavato arahato sammāsambuddhassa.

‘‘Namo tassa bhagavato arahato sammāsambuddhassā’’ti.

‘‘Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena samāgaccheyyāma? Appeva nāma siyā kocideva kathāsallāpo’’ti!

389. Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari. Tatra sudaṃ bhagavā mithilāyaṃ viharati maghadevambavane. Assosuṃ kho mithileyyakā [methileyyakā (sī. pī.)] brāhmaṇagahapatikā – ‘‘samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi mithilaṃ anuppatto, mithilāyaṃ viharati maghadevambavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’’’ti.

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu; appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

390. Assosi kho brahmāyu brāhmaṇo – ‘‘samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilaṃ anuppatto, mithilāyaṃ viharati maghadevambavane’’ti. Atha kho brahmāyu brāhmaṇo sambahulehi sāvakehi saddhiṃ yena maghadevambavanaṃ tenupasaṅkami. Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi – ‘‘na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇaṃ gotamaṃ dassanāya upasaṅkameyya’’nti. Atha kho brahmāyu brāhmaṇo aññataraṃ māṇavakaṃ āmantesi – ‘‘ehi tvaṃ, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā mama vacanena samaṇaṃ gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha – ‘brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchatī’ti. Evañca vadehi – ‘brahmāyu, bho gotama, brāhmaṇo jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesaṃ brāhmaṇo aggamakkhāyati – yadidaṃ bhogehi; brahmāyu tesaṃ brāhmaṇo aggamakkhāyati – yadidaṃ mantehi; brahmāyu tesaṃ brāhmaṇo aggamakkhāyati – yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo’’’ti.

‘‘Evaṃ, bho’’ti kho so māṇavako brahmāyussa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so māṇavako bhagavantaṃ etadavoca – ‘‘brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati; evañca vadeti – ‘brahmāyu, bho gotama, brāhmaṇo jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesaṃ brāhmaṇo

aggamakkhāyati – yadidaṃ bhogehi; brahmāyu tesaṃ brāhmaṇo aggamakkhāyati – yadidaṃ mantehi; brahmāyu tesaṃ brāhmaṇo aggamakkhāyati – yadidaṃ āyunā ceva yasasā ca. So bhoto gotamassa dassanakāmo'''ti. ''Yassadāni, māṇava, brahmāyu brāhmaṇo kālaṃ maññatī''ti. Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamitvā brahmāyuṃ brāhmaṇaṃ etadavoca – ''katāvakāso khomhi bhavatā samaṇena gotamena. Yassadāni bhavaṃ kālaṃ maññatī''ti.

391. Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami. Addasā kho sā parisā brahmāyuṃ brāhmaṇaṃ dūratova āgacchantaṃ. Disvāna oramiya [oramattha (syā. kaṃ. pī.), oramatha, oramati (ka.), atha naṃ (sī.), oramiyāti pana tvāpaccayantatathasaṃvaṇṇanānurūpaṃ visodhitapadaṃ] okāsamakāsi yathā taṃ ñātassa yasassino. Atha kho brahmāyu brāhmaṇo taṃ parisaṃ etadavoca – ''alaṃ, bho! Nisīdatha tumhe sake āsane. Idhāhaṃ samaṇassa gotamassa santike nisīdissāmī''ti.

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi. Addasā kho brahmāyu brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi –

''Ye me dvattiṃsāti sutā, mahāpurisalakkhaṇā;
Duve tesaṃ na passāmi, bhoto kāyasmiṃ gotama.

''Kacci kosohitaṃ bhoto, vatthaguyhaṃ naruttama;
Nārīsamānasavhayā, kacci jivhā na dassakā [nārīsahanāma savhayā, kacci jivhā narassikā; (sī. syā. kaṃ. pī.)].

''Kacci pahūtajivhosi, yathā taṃ jāniyāmase;
Ninnāmayetaṃ pahūtaṃ, kaṅkhaṃ vinaya no ise.

''Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Katāvakāsā pucchāma, yaṃ kiñci abhipatthita''nti.

392. Atha kho bhagavato etadahosi – ''passati kho me ayaṃ brahmāyu brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā''ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā addasa brahmāyu brāhmaṇo bhagavato kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ gāthāhi paccabhāsi –

''Ye te dvattiṃsāti sutā, mahāpurisalakkhaṇā;
Sabbe te mama kāyasmiṃ, mā te [mā vo (ka.)] kaṅkhāhu brāhmaṇa.

''Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

''Diṭṭhadhammahitatthāya, samparāyasukhāya ca;
Katāvakāso pucchassu, yaṃ kiñci abhipatthita''nti.

393. Atha kho brahmāyussa brāhmaṇassa etadahosi – ''katāvakāso khomhi samaṇena gotamena. Kiṃ nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ – 'diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ

vā’’’ti. Atha kho brahmāyussa brāhmaṇassa etadahosi – ‘‘kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ. Aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃyeva atthaṃ puccheyya’’nti. Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi –

‘‘Kathaṃ kho brāhmaṇo hoti, kathaṃ bhavati vedagū;
Tevijjo bho kathaṃ hoti, sotthiyo kinti vuccati.

‘‘Arahaṃ bho kathaṃ hoti, kathaṃ bhavati kevalī;
Muni ca bho kathaṃ hoti, buddho kinti pavuccatī’’ti.

394. Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ gāthāhi paccabhāsi –

‘‘Pubbenivāsaṃ yo vedi, saggāpāyañca passati;
Atho jātikkhayaṃ patto, abhiññā vosito muni.

‘‘Cittaṃ visuddhaṃ jānāti, muttaṃ rāgehi sabbaso;
Pahīnajātimaraṇo, brahmacariyassa kevalī;
Pāragū sabbadhammānaṃ, buddho tādī pavuccatī’’ti.

Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti – ‘‘brahmāyu ahaṃ, bho gotama, brāhmaṇo; brahmāyu ahaṃ, bho gotama, brāhmaṇo’’ti. Atha kho sā parisā acchariyabbhutacittajātā ahosi – ‘‘acchariyaṃ vata, bho, abbhutaṃ vata, bho! Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ paramanipaccakāraṃ karissatī’’ti. Atha kho bhagavā brahmāyuṃ brāhmaṇaṃ etadavoca – ‘‘alaṃ, brāhmaṇa, uṭṭhaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasanna’’nti. Atha kho brahmāyu brāhmaṇo uṭṭhahitvā sake āsane nisīdi.

395. Atha kho bhagavā brahmāyussa brāhmaṇassa anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ, sīlakathaṃ, saggakathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi brahmāyuṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi – dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya, evameva brahmāyussa brāhmaṇassa tasmiṃyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – ‘‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma’’nti. Atha kho brahmāyu brāhmaṇo diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Adhivāsetu ca me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho brahmāyu brāhmaṇo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho brahmāyu brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ‘‘kālo, bho gotama, niṭṭhitaṃ bhatta’’nti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho brahmāyu brāhmaṇo sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena

sahatthā santappesi sampavāresi. Atha kho bhagavā tassa sattāhassa accayena videhesu cārikaṃ pakkāmi. Atha kho brahmāyu brāhmaṇo acirapakkantassa bhagavato kālamakāsi. Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ – ''brahmāyu, bhante, brāhmaṇo kālaṅkato. Tassa kā gati, ko abhisamparāyo''ti? ''Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. Brahmāyu, bhikkhave, brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā''ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Selasuttaṃ

396. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi yena āpaṇaṃ nāma aṅguttarāpānaṃ nigamo tadavasari. Assosi kho keṇiyo jaṭilo – ''samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – 'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'''ti.

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca – ''adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā''ti. Evaṃ vutte, bhagavā keṇiyaṃ jaṭilaṃ etadavoca – ''mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno''ti. Dutiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca – ''kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno; adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā''ti. Dutiyampi kho bhagavā keṇiyaṃ jaṭilaṃ etadavoca – ''mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvañca brāhmaṇesu abhippasanno''ti. Tatiyampi kho keṇiyo jaṭilo bhagavantaṃ etadavoca – ''kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahañca brāhmaṇesu abhippasanno; adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā''ti. Adhivāsesi bhagavā tuṇhībhāvena. Atha kho keṇiyo jaṭilo bhagavato adhivāsanaṃ viditvā uṭṭhāyāsanā yena sako assamo tenupasaṅkami; upasaṅkamitvā mittāmacce ñātisālohite āmantesi – ''suṇantu me bhonto, mittāmaccā ñātisālohitā; samaṇo me gotamo nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena. Yena me kāyaveyyāvaṭikaṃ [kāyaveyāvaṭṭikaṃ (sī. syā. kaṃ.), kāyaveyyāvatikaṃ (ka.)] kareyyāthā''ti. ''Evaṃ, bho''ti kho keṇiyassa jaṭilassa mittāmaccā ñātisālohitā keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti, appekacce kaṭṭhāni phālenti, appekacce bhājanāni dhovanti, appekacce udakamaṇikaṃ patiṭṭhāpenti, appekacce āsanāni paññapenti. Keṇiyo pana jaṭilo sāmaṃyeva maṇḍalamālaṃ paṭiyādeti.

397. Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti. Tena kho pana samayena

keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami. Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phālente, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ patiṭṭhāpente, appekacce āsanāni paññapente, keṇiyaṃ pana jaṭilaṃ sāmaṃyeva maṇḍalamālaṃ paṭiyādentaṃ. Disvāna keṇiyaṃ jaṭilaṃ etadavoca – ‘‘kiṃ nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyañño vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā’’ti? ‘‘Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyena; api ca kho me mahāyañño paccupaṭṭhito. Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So me nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’’ti.

‘‘Buddhoti – bho keṇiya, vadesi’’?

‘‘Buddhoti – bho sela, vadāmi’’.

‘‘Buddhoti – bho keṇiya, vadesi’’?

‘‘Buddhoti – bho sela, vadāmī’’ti.

398. Atha kho selassa brāhmaṇassa etadahosi – ‘‘ghosopi kho eso dullabho lokasmiṃ – yadidaṃ ‘buddho’ti [yadidaṃ buddho buddhoti (ka.)]. Āgatāni kho panamhākaṃ mantesu dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ, hatthiratanaṃ, assaratanaṃ, maṇiratanaṃ, itthiratanaṃ, gahapatiratanaṃ, pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena dhammena abhivijiya ajjhāvasati. Sace pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado’’.

‘‘Kahaṃ pana, bho keṇiya, etarahi so bhavaṃ gotamo viharati arahaṃ sammāsambuddho’’ti? Evaṃ vutte, keṇiyo jaṭilo dakkhiṇaṃ bāhuṃ paggahetvā selaṃ brāhmaṇaṃ etadavoca – ‘‘yenesā, bho sela, nīlavanarājī’’ti. Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhiṃ yena bhagavā tenupasaṅkami. Atha kho selo brāhmaṇo te māṇavake āmantesi – ‘‘appasaddā bhonto āgacchantu pade padaṃ [pāde pādaṃ (sī.)] nikkhipantā; durāsadā [dūrasaddā (ka.)] hi te bhagavanto sīhāva ekacarā. Yadā cāhaṃ, bho, samaṇena gotamena saddhiṃ manteyyaṃ, mā me bhonto antarantarā kathaṃ opātetha. Kathāpariyosānaṃ me bhavanto āgamentū’’ti. Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi.

Addasā kho selo brāhmaṇo bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya ca. Atha kho bhagavato etadahosi – ‘‘passati kho me ayaṃ selo brāhmaṇo dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve. Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati – kosohite ca vatthaguyhe, pahūtajivhatāya cā’’ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi, yathā addasa selo brāhmaṇo bhagavato

kosohitaṃ vatthaguyhaṃ. Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi; kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi. Atha kho selassa brāhmaṇassa etadahosi – ''samannāgato kho samaṇo gotamo dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi; no ca kho naṃ jānāmi buddho vā no vā. Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – 'ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe bhaññamāne attānaṃ pātukarontī'ti. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ sammukhā sāruppāhi gāthāhi abhitthaveyya''nti.

399. Atha kho selo brāhmaṇo bhagavantaṃ sammukhā sāruppāhi gāthāhi abhitthavi –

''Paripuṇṇakāyo suruci, sujāto cārudassano;
Suvaṇṇavaṇṇosi bhagavā, susukkadāṭhosi vīriyavā [viriyavā (sī. syā. kaṃ. pī.)].

''Narassa hi sujātassa, ye bhavanti viyañjanā;
Sabbe te tava kāyasmiṃ, mahāpurisalakkhaṇā.

''Pasannanetto sumukho, brahā [brahmā (syā. kaṃ. ka.)] uju patāpavā;
Majjhe samaṇasaṅghassa, ādiccova virocasi.

''Kalyāṇadassano bhikkhu, kañcanasannibhattaco;
Kiṃ te samaṇabhāvena, evaṃ uttamavaṇṇino.

''Rājā arahasi bhavituṃ, cakkavattī rathesabho;
Cāturanto vijitāvī, jambusaṇḍassa [jambumaṇḍassa (ka.)] issaro.

''Khattiyā bhogirājāno, anuyantā [anuyuttā (sī. syā. kaṃ. pī.)] bhavantu te;
Rājābhirājā manujindo, rajjaṃ kārehi gotama''.

''Rājāhamasmi selāti, dhammarājā anuttaro;
Dhammena cakkaṃ vattemi, cakkaṃ appaṭivattiyaṃ''.

''Sambuddho paṭijānāsi, dhammarājā anuttaro;
'Dhammena cakkaṃ vattemi', iti bhāsasi gotama.

''Ko nu senāpati bhoto, sāvako satthuranvayo;
Ko te tamanuvatteti, dhammacakkaṃ pavattitaṃ''.

''Mayā pavattitaṃ cakkaṃ, (selāti bhagavā dhammacakkaṃ anuttaraṃ;
Sāriputto anuvatteti, anujāto tathāgataṃ.

''Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañca bhāvitaṃ;
Pahātabbaṃ pahīnaṃ me, tasmā buddhosmi brāhmaṇa.

''Vinayassu mayi kaṅkhaṃ, adhimuccassu brāhmaṇa;
Dullabhaṃ dassanaṃ hoti, sambuddhānaṃ abhiṇhaso.

''Yesaṃ ve dullabho loke, pātubhāvo abhiṇhaso;
Sohaṃ brāhmaṇa sambuddho, sallakatto anuttaro.

''Brahmabhūto atitulo, mārasenappamaddano;

Sabbāmitte vasī katvā, modāmi akutobhayo''.

''Imaṃ bhonto nisāmetha, yathā bhāsati cakkhumā;
Sallakatto mahāvīro, sīhova nadatī vane.

''Brahmabhūtaṃ atitulaṃ, mārasenappamaddanaṃ;
Ko disvā nappasīdeyya, api kaṇhābhijātiko.

''Yo maṃ icchati anvetu, yo vā nicchati gacchatu;
Idhāhaṃ pabbajissāmi, varapaññassa santike''.

''Etañce [evañce (syā. kaṃ.)] ruccati bhoto, sammāsambuddhasāsanaṃ
[sammāsambuddhasāsane (katthaci suttanipāte)];
Mayampi pabbajissāma, varapaññassa santike''.

''Brāhmaṇā tisatā ime, yācanti pañjalīkatā;
Brahmacariyaṃ carissāma, bhagavā tava santike''.

''Svākkhātaṃ brahmacariyaṃ, (selāti bhagavā sandiṭṭhikamakālikaṃ;
Yattha amoghā pabbajjā, appamattassa sikkhato''ti.

Alattha kho selo brāhmaṇo sapariso bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

400. Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – ''kālo, bho gotama, niṭṭhitaṃ bhatta''nti. Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena keṇiyassa jaṭilassa assamo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho keṇiyo jaṭilo buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi. Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi –

''Aggihuttamukhā yaññā, sāvittī chandaso mukhaṃ;
Rājā mukhaṃ manussānaṃ, nadīnaṃ sāgaro mukhaṃ.

''Nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ;
Puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukha''nti.

Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.

Atha kho āyasmā selo sapariso eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva – yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi. 'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsi. Aññataro kho panāyasmā selo sapariso arahataṃ ahosi. Atha kho āyasmā selo sapariso yena bhagavā tenupasaṅkami; upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ gāthāhi ajjhabhāsi –

''Yaṃ taṃ saraṇamāgamma, ito aṭṭhami cakkhumā;
Sattarattena [anuttarena (ka.)] bhagavā, dantamha tava sāsane.

''Tuvaṃ buddho tuvaṃ satthā, tuvaṃ mārābhibhū muni;

Tuvaṃ anusaye chetvā, tiṇṇo tāresimaṃ pajaṃ.

‘‘Upadhī te samatikkantā, āsavā te padālitā;
Sīhova anupādāno, pahīnabhayabheravo.

‘‘Bhikkhavo tisatā ime, tiṭṭhanti pañjalīkatā;
Pāde vīra pasārehi, nāgā vandantu satthuno’’ti.

Selasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Assalāyanasuttaṃ

401. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena. Atha kho tesaṃ brāhmaṇānaṃ etadahosi – ‘‘ayaṃ kho samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Ko nu kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’’nti? Tena kho pana samayena assalāyano nāma māṇavo sāvatthiyaṃ paṭivasati daharo, vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Atha kho tesaṃ brāhmaṇānaṃ etadahosi – ‘‘ayaṃ kho assalāyano māṇavo sāvatthiyaṃ paṭivasati daharo, vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū…pe… anavayo. So kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’’nti.

Atha kho te brāhmaṇā yena assalāyano māṇavo tenupaṅkamiṃsu; upasaṅkamitvā assalāyanaṃ māṇavaṃ etadavocuṃ – ‘‘ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetū’’ti [paṭimantetunti (pī. ka.)].

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca – ‘‘samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’’nti. Dutiyampi kho te brāhmaṇā assalāyanaṃ māṇavaṃ etadavocuṃ – ‘‘ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu [paṭimantetuṃ (sī. pī. ka.)]. Caritaṃ kho pana bhotā assalāyanena paribbājaka’’nti. Dutiyampi kho assalāyano māṇavo te brāhmaṇe etadavoca – ‘‘samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu’’nti. Tatiyampi kho te brāhmaṇā assalāyanaṃ māṇavaṃ etadavocuṃ – ‘‘ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti. Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu [paṭimantetuṃ (sī. pī. ka.)]. Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ. Mā bhavaṃ assalāyano ayuddhaparājitaṃ parājayī’’ti.

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca – ‘‘addhā kho ahaṃ bhavanto na labhāmi. Samaṇo khalu, bho, gotamo dhammavādī; dhammavādino ca pana duppaṭimantiyā bhavanti. Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti. Api cāhaṃ bhavantānaṃ vacanena gamissāmī’’ti.

402. Atha kho assalāyano māṇavo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho assalāyano māṇavo bhagavantaṃ etadavoca – ‘‘brāhmaṇā, bho gotama, evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇova sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā

brahmanimmitā brahmadāyādā’ti. Idha bhavaṃ gotamo kimāhā’’ti? ‘‘Dissanti [dissante (sī. syā. kaṃ. pī.)] kho pana, assalāyana, brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi. Te ca brāhmaṇiyonijāva samānā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’’’ti. ‘‘Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

403. ‘‘Taṃ kiṃ maññasi, assalāyana, sutaṃ te – ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā – ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hotī’’’ti? ‘‘Evaṃ, bho, sutaṃ taṃ me – ‘yonakambojesu aññesu ca paccantimesu janapadesu dveva vaṇṇā – ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso hutvā ayyo hotī’’’ti. ‘‘Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti? ‘‘Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

404. ‘‘Taṃ kiṃ maññasi, assalāyana, khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo? Vessova nu kho…pe… suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo’’ti? ‘‘No hidaṃ, bho gotama. Khattiyopi hi, bho gotama, pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya. Brāhmaṇopi hi, bho gotama…pe… vessopi hi, bho gotama…pe… suddopi hi, bho gotama…pe… sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātino adinnādāyino kāmesumicchācārino musāvādino pisuṇavācā pharusavācā samphappalāpino abhijjhālū byāpannacittā micchādiṭṭhī kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyu’’nti. ‘‘Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti? ‘‘Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

405. ‘‘Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya, no [no ca (ka.)] khattiyo no vesso, no suddo’’ti? ‘‘No hidaṃ, bho gotama! Khattiyopi hi, bho gotama, pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya. Brāhmaṇopi hi, bho gotama…pe… vessopi hi, bho gotama…pe… suddopi hi, bho gotama…pe… sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyu’’nti. ‘‘Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti? ‘‘Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – ‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā’’’ti.

406. ‘‘Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo, no vesso no suddo’’ti? ‘‘No hidaṃ, bho gotama! Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ;

brāhmaṇopi hi, bho gotama… vessopi hi, bho gotama… suddopi hi, bho gotama… sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetu''nti. ''Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā'''ti? ''Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā'''ti.

407. ''Taṃ kiṃ maññasi, assalāyana, brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo, no vesso, no suddo''ti? ''No hidaṃ, bho gotama! Khattiyopi hi, bho gotama, pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, brāhmaṇopi hi, bho gotama… vessopi hi, bho gotama… suddopi hi, bho gotama… sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetu''nti. ''Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā'''ti? ''Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā'''ti.

408. ''Taṃ kiṃ maññasi, assalāyana, idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya – 'āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā, sākassa vā sālassa vā [uppannā sālassa vā (sī. pī.)] salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya, aggiṃ abhinibbattentu, tejo pātukarontu. Āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā [veṇakulā (sī. pī.), veṇukulā (syā. kaṃ.)] rathakārakulā pukkusakulā uppannā, sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya, aggiṃ abhinibbattentu, tejo pātukarontū'ti.

''Taṃ kiṃ maññasi, assalāyana, yo evaṃ nu kho so [yo ca nu kho (syā. kaṃ. ka.)] khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, so eva nu khvāssa aggi accimā ceva [ca (sī. pī.)] vaṇṇavā [vaṇṇimā (syā. kaṃ. pī. ka.)] ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇīyaṃ kātu''nti? ''No hidaṃ, bho gotama! Yopi hi so [yo so (sī. pī.)], bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato svāssa [so cassa (sī. pī.), sopissa (syā. kaṃ.)] aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto, tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ. Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi sakkā agginā aggikaraṇīyaṃ kātu''nti. ''Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'''ti? ''Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā'''ti.

409. ''Taṃ kiṃ maññasi, assalāyana, idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesaṃ saṃvāsamanvāya putto jāyetha; yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, 'khattiyo'tipi vattabbo 'brāhmaṇo'tipi vattabbo''ti? ''Yo so, bho gotama, khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, 'khattiyo'tipi vattabbo 'brāhmaṇo'tipi vattabbo''ti.

''Taṃ kiṃ maññasi, assalāyana, idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsaṃ

kappeyya, tesaṃ saṃvāsamanvāya putto jāyetha; yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, 'khattiyo'tipi vattabbo 'brāhmaṇo'tipi vattabbo''ti? ''Yo so, bho gotama, brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, 'khattiyo'tipi vattabbo 'brāhmaṇo'tipi vattabbo''ti.

''Taṃ kiṃ maññasi, assalāyana idha vaḷavaṃ gadrabhena sampayojeyyuṃ [saṃyojeyya (ka.)], tesaṃ sampayogamanvāya kisoro jāyetha; yo so vaḷavāya gadrabhena kisoro uppanno, siyā so mātupi sadiso pitupi sadiso, 'asso'tipi vattabbo 'gadrabho'tipi vattabbo''ti? ''Kuṇḍañhi so [vekurañjāya hi so (sī. pī.), so kumāraṇḍupi so (syā. kaṃ.), vekulajo hi so (?)], bho gotama, assataro hoti. Idaṃ hissa, bho gotama, nānākaraṇaṃ passāmi; amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmī''ti.

''Taṃ kiṃ maññasi, assalāyana, idhāssu dve māṇavakā bhātaro saudariyā, eko ajjhāyako upanīto eko anajjhāyako anupanīto. Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā''ti? ''Yo so, bho gotama, māṇavako ajjhāyako upanīto tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā. Kiñhi, bho gotama, anajjhāyake anupanīte dinnaṃ mahapphalaṃ bhavissatī''ti?

''Taṃ kiṃ maññasi, assalāyana, idhāssu dve māṇavakā bhātaro saudariyā, eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo. Kamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā''ti? ''Yo so, bho gotama, māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo tamettha brāhmaṇā paṭhamaṃ bhojeyyuṃ saddhe vā thālipāke vā yaññe vā pāhune vā. Kiñhi, bho gotama, dussīle pāpadhamme dinnaṃ mahapphalaṃ bhavissatī''ti?

''Pubbe kho tvaṃ, assalāyana, jātiṃ agamāsi; jātiṃ gantvā mante agamāsi; mante gantvā tape agamāsi; tape gantvā [mante gantvā tametaṃ tvaṃ (sī. pī.), mante gantvā tameva ṭhapetvā (syā. kaṃ.)] cātuvaṇṇiṃ suddhiṃ paccāgato, yamahaṃ paññapemī''ti. Evaṃ vutte, assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

410. Atha kho bhagavā assalāyanaṃ māṇavaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā assalāyanaṃ māṇavaṃ etadavoca – ''bhūtapubbaṃ, assalāyana, sattannaṃ brāhmaṇisīnaṃ araññāyatane paṇṇakuṭīsu sammantānaṃ [vasantānaṃ (sī.)] evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti – 'brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo…pe… brahmadāyādā'ti. Assosi kho, assalāyana, asito devalo isi – 'sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭīsu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – brāhmaṇova seṭṭho vaṇṇo…pe… brahmadāyādā'ti. Atha kho, assalāyana, asito devalo isi kesamassuṃ kappetvā mañjiṭṭhavaṇṇāni dussāni nivāsetvā paṭaliyo [aṭaliyo (sī. pī.), agaliyo (syā. kaṃ.)] upāhanā āruhitvā jātarūpamayaṃ daṇḍaṃ gahetvā sattannaṃ brāhmaṇisīnaṃ patthaṇḍile pāturahosi. Atha kho, assalāyana, asito devalo isi sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha – 'handa, ko nu kho ime bhavanto brāhmaṇisayo gatā [gantā (syā. kaṃ. ka.)]; handa, ko nu kho ime bhavanto brāhmaṇisayo gatā'ti? Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi – 'ko nāyaṃ gāmaṇḍalarūpo viya sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha – 'handa, ko nu kho ime bhavanto brāhmaṇisayo gatā; handa, ko nu kho ime bhavanto brāhmaṇisayo gatāti? Handa, naṃ abhisapāmā'ti. Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu – 'bhasmā, vasala [vasalī (pī.), vasali (ka.), capalī (syā. kaṃ.)], hohi; bhasmā, vasala, hohī'ti [bhasmā vasala hohīti abhisapavacanaṃ sī. pī. potthakesu sakideva āgataṃ]. Yathā yathā kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhisapiṃsu tathā tathā asito devalo isi abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca. Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi – 'moghaṃ vata no tapo, aphalaṃ brahmacariyaṃ. Mayañhi pubbe yaṃ abhisapāma – bhasmā, vasala, hohi; bhasmā, vasala, hohīti bhasmāva bhavati ekacco. Imaṃ pana mayaṃ yathā yathā abhisapāma tathā tathā abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cā'ti. 'Na bhavantānaṃ moghaṃ tapo, nāphalaṃ

brahmacariyaṃ. Iṅgha bhavanto, yo mayi manopadoso taṃ pajahathā'ti. 'Yo bhavati manopadoso taṃ pajahāma. Ko nu bhavaṃ hotī'ti? 'Suto nu bhavataṃ – asito devalo isī'ti? 'Evaṃ, bho'. 'So khvāhaṃ, bho, homī'ti. Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ abhivādetuṃ upakkamiṃsu.

411. ''Atha kho, assalāyana, asito devalo isi satta brāhmaṇisayo etadavoca – 'sutaṃ metaṃ, bho, sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭīsu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ – brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo; brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā'ti. 'Evaṃ, bho'.

'''Jānanti pana bhonto – yā janikā mātā [janimātā (sī. syā. kaṃ. pī.)] brāhmaṇaṃyeva agamāsi, no abrāhmaṇa'nti? 'No hidaṃ, bho'.

'''Jānanti pana bhonto – yā janikāmātu [janimātu (sī. syā. kaṃ. pī.)] mātā yāva sattamā mātumātāmahayugā brāhmaṇaṃyeva agamāsi, no abrāhmaṇa'nti? 'No hidaṃ, bho'.

'''Jānanti pana bhonto – yo janako pitā [janipitā (sī. syā. kaṃ. pī.)] brāhmaṇiṃyeva agamāsi, no abrāhmaṇi'nti? 'No hidaṃ, bho'.

'''Jānanti pana bhonto – yo janakapitu [janipitu (sī. syā. kaṃ. pī.)] pitā yāva sattamā pitupitāmahayugā brāhmaṇiṃyeva agamāsi, no abrāhmaṇi'nti? 'No hidaṃ, bho'.

'''Jānanti pana bhonto – yathā gabbhassa avakkanti hotī'ti [na mayaṃ jānāma bho yathā gabbhassa avakkanti hotīti. yathā kathaṃ pana bho gabbhassa avakkanti hotīti. (ka.)]? 'Jānāma mayaṃ, bho – yathā gabbhassa avakkanti hoti [na mayaṃ jānāma bho yathā gabbhassa avakkanti hotīti. yathā kathaṃ pana bho gabbhassa avakkanti hotīti. (ka.)]. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti; evaṃ tiṇṇaṃ sannipātā gabbhassa avakkanti hotī'ti.

'''Jānanti pana bhonto – taggha [yagghe (sī. syā. kaṃ. pī.)], so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti? 'Na mayaṃ, bho, jānāma – taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo vā'ti. 'Evaṃ sante, bho, jānātha – ke tumhe hothā'ti? 'Evaṃ sante, bho, na mayaṃ jānāma – ke mayaṃ homā'ti. Te hi nāma, assalāyana, satta brāhmaṇisayo asitena devalena isinā sake jātivāde samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti; kiṃ pana tvaṃ etarahi mayā sakasmiṃ jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi, yesaṃ tvaṃ sācariyako na puṇṇo dabbigāho''ti.

Evaṃ vutte, assalāyano māṇavo bhagavantaṃ etadavoca – ''abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Assalāyanasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Ghoṭamukhasuttaṃ

412. Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā udeno bārāṇasiyaṃ viharati khemiyambavane. Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasiṃ anuppatto hoti kenacideva karaṇīyena. Atha kho ghoṭamukho brāhmaṇo jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena khemiyambavanaṃ tenupasaṅkami. Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati. Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno tenupasaṅkami; upasaṅkamitvā āyasmatā udenena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā āyasmantaṃ udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha – ''ambho samaṇa, 'natthi dhammiko paribbajo' [paribbājo (sī. pī.)] – evaṃ me ettha hoti.

Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo''ti.

Evaṃ vutte, āyasmā udeno caṅkamā orohitvā vihāraṃ pavisitvā paññatte āsane nisīdi. Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ pavisitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ghoṭamukhaṃ brāhmaṇaṃ āyasmā udeno etadavoca – ''saṃvijjanti [saṃvijjante (bahūsu)] kho, brāhmaṇa, āsanāni. Sace ākaṅkhasi, nisīdā''ti. ''Etadeva kho pana mayaṃ bhoto udenassa āgamayamānā (na) nisīdāma. Kathañhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā''ti? Atha kho ghoṭamukho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca – ''ambho samaṇa, 'natthi dhammiko paribbajo' – evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo''ti. ''Sace kho pana me tvaṃ, brāhmaṇa, anuññeyyaṃ anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi; yassa ca pana me bhāsitassa atthaṃ na jāneyyāsi, mamaṃyeva tattha uttari paṭipuccheyyāsi – 'idaṃ, bho udena, kathaṃ, imassa kvattho'ti? Evaṃ katvā siyā no ettha kathāsallāpo''ti. ''Anuññeyyaṃ khvāhaṃ bhoto udenassa anujānissāmi, paṭikkositabbañca paṭikkosissāmi; yassa ca panāhaṃ bhoto udenassa bhāsitassa atthaṃ na jānissāmi, bhavantaṃyeva tattha udenaṃ uttari paṭipucchissāmi – 'idaṃ, bho udena, kathaṃ, imassa kvattho'ti? Evaṃ katvā hotu no ettha kathāsallāpo''ti.

413. ''Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro? Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto. Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Imesaṃ, brāhmaṇa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādhetī''ti?

''Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ nārādheti; yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Ayameva me puggalo cittaṃ ārādhetī''ti.

''Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ nārādhentī''ti? ''Yvāyaṃ, bho udena, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yopāyaṃ, bho udena, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti; iminā me ayaṃ puggalo cittaṃ nārādheti. Yo ca kho ayaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti; iminā me ayaṃ puggalo cittaṃ ārādhetī''ti.

414. ''Dvemā, brāhmaṇa, parisā. Katamā dve? Idha, brāhmaṇa, ekaccā parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsidāsaṃ pariyesati, khettavatthuṃ pariyesati, jātarūparajataṃ pariyesati.

‘‘Idha pana, brāhmaṇa, ekaccā parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsidāsaṃ pahāya, khettavatthuṃ pahāya, jātarūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā. Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. Idha katamaṃ tvaṃ, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi – yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsidāsaṃ pariyesati khettavatthuṃ pariyesati jātarūparajataṃ pariyesati, yā cāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsidāsaṃ pahāya khettavatthuṃ pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā’’ti?

‘‘Yvāyaṃ, bho udena, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati; imāhaṃ puggalaṃ yāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsidāsaṃ pahāya khettavatthuṃ pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā imissaṃ parisāyaṃ bahulaṃ samanupassāmī’’ti.

‘‘Idāneva kho pana te, brāhmaṇa, bhāsitaṃ – ‘mayaṃ evaṃ ājānāma – ambho samaṇa, natthi dhammiko paribbajo, evaṃ me ettha hoti. Tañca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo’’’ti. ‘‘Addhā mesā, bho udena, sānuggahā vācā bhāsitā. ‘Atthi dhammiko paribbajo’ – evaṃ me ettha hoti. Evañca pana maṃ bhavaṃ udeno dhāretu. Ye ca me bhotā udenena cattāro puggalā saṃkhittena vuttā vitthārena avibhattā, sādhu me bhavaṃ, udeno ime cattāro puggale vitthārena vibhajatu anukampaṃ upādāyā’’ti. ‘‘Tena hi, brāhmaṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī’’ti. ‘‘Evaṃ, bho’’ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi. Āyasmā udeno etadavoca –

415. ‘‘Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko, nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyati. So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakaṃ pivati. So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko…pe… sattāgāriko vā hoti sattālopiko; ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti…pe… sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti…pe… sattāhikampi āhāraṃ āhāreti – iti evarūpaṃ addhamāsikaṃ pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmākabhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti; kesamassulocakopi hoti kesamassulocanānuyogamanuyutto, ubbhaṭṭhakopi hoti āsanapaṭikkhitto, ukkuṭikopi hoti ukkuṭikappadhānamanuyutto, kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti; sāyatatiyakampi udakorohanānuyogamanuyutto viharati – iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto.

416. ‘‘Katamo ca, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko – ye vā panaññepi keci kurūrakammantā. Ayaṃ vuccati, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto.

417. ‘‘Katamo ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto? Idha, brāhmaṇa, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo. So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhañjitvā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti. Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhati, avasesena vacchako yāpeti. So evamāha – ‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya’, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā’ti. Yepissa te honti ‘dāsā’ti vā ‘pessā’ti vā ‘kammakarā’ti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti. Ayaṃ vuccati, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

418. ‘‘Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto; so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati? Idha, brāhmaṇa, tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati – ‘sambādho gharāvāso rajopatho abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya’nti. So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

‘‘Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī. Athenena sucibhūtena attanā viharati.

‘‘Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

‘‘Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

‘‘Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitā hoti.

‘‘Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemanīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsitā hoti.

‘‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsitā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

‘‘So bījagāmabhūtagāmasamārambhā paṭivirato hoti. Ekabhattiko hoti rattūparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭivirato hoti. Uccāsayanamahāsayanā paṭivirato hoti. Jātarūparajatapaṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsapaṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā paṭivirato hoti. Dāsidāsapaṭiggahaṇā paṭivirato hoti. Ajeḷakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti. Khettavatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. Ukkoṭanavañcananikatisāciyogā paṭivirato hoti. Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

‘‘So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti, evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati. So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

419. ‘‘So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā…pe… ghānena gandhaṃ ghāyitvā… jivhāya rasaṃ sāyitvā… kāyena phoṭṭhabbaṃ phusitvā… manasā dhammaṃ viññāyana na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇamenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

‘‘So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.

‘‘So iminā ca ariyena sīlakkhandhena samannāgato, (imāya ca ariyāya santuṭṭhiyā samannāgato,) [passa ma. ni. 1.296] iminā ca ariyena indriyasaṃvarena samannāgato, iminā ca ariyena satisampajaññena samannāgato vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno, thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti; vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

‘‘So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

420. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā…pe… ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā…pe… ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. So ‘idaṃ dukkha’nti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti; ‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

‘‘Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’’ti.

421. Evaṃ vutte, ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca – ‘‘abhikkantaṃ, bho udena, abhikkantaṃ, bho udena! Seyyathāpi, bho udena, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā udenena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ udenaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti. ‘‘Mā kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi. Tameva bhagavantaṃ saraṇaṃ gacchāhi yamahaṃ saraṇaṃ gato’’ti. ‘‘Kahaṃ pana, bho udena, etarahi so bhavaṃ gotamo viharati arahaṃ sammāsambuddho’’ti? ‘‘Parinibbuto kho, brāhmaṇa, etarahi so bhagavā arahaṃ sammāsambuddho’’ti.

‘‘Sacepi [sace hi (sī. syā. kaṃ. pī.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Sacepi [sace (sī. pī.), sace hi (syā. kaṃ.)] mayaṃ, bho udena, suṇeyyāma taṃ bhavantaṃ gotamaṃ vīsatiyā yojanesu… tiṃsāya yojanesu… cattārīsāya yojanesu… paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ. Yojanasate cepi [yojanasatepi (sī. syā. kaṃ. pī.)] mayaṃ, bho udena, suṇeyyāma

taṃ bhavantaṃ gotamaṃ, yojanasatampi mayaṃ gaccheyyāma taṃ bhavantaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

‘‘Yato ca kho, bho udena, parinibbuto so bhavaṃ gotamo, parinibbutampi mayaṃ taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ udeno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Atthi ca me, bho udena, aṅgarājā devasikaṃ niccabhikkhaṃ dadāti, tato ahaṃ bhoto udenassa ekaṃ niccabhikkhaṃ dadāmī’’ti. ‘‘Kiṃ pana te, brāhmaṇa, aṅgarājā devasikaṃ niccabhikkhaṃ dadātī’’ti? ‘‘Pañca, bho udena, kahāpaṇasatānī’’ti. ‘‘Na kho no, brāhmaṇa, kappati jātarūparajataṃ paṭiggahetu’’nti. ‘‘Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārāpessāmī’’ti. ‘‘Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārāpetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpehī’’ti. ‘‘Imināpāhaṃ bhoto udenassa bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅghe dāne samādapeti. Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpessāmī’’ti. Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpesi. Sā etarahi ‘ghoṭamukhī’ti vuccatīti.

Ghoṭamukhasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Caṅkīsuttaṃ

422. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opāsādaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari. Tatra sudaṃ bhagavā opāsāde viharati uttarena opāsādaṃ devavane sālavane. Tena kho pana samayena caṅkī brāhmaṇo opāsādaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ. Assosuṃ kho opāsādakā brāhmaṇagahapatikā – ‘‘samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayaṃ abhiññā sacchikatvā pavedeti. So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’’ti.

423. Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ. Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato. Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarena mukhaṃ yena devavanaṃ sālavanaṃ tenupasaṅkamante. Disvā khattaṃ āmantesi – ‘‘kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavana’’nti? ‘‘Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Tamete bhavantaṃ gotamaṃ dassanāya gacchantī’’ti. ‘‘Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā tenupasaṅkama; upasaṅkamitvā opāsādake brāhmaṇagahapatike evaṃ vadehi – ‘caṅkī, bho, brāhmaṇo evamāha – āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī’’’ti. ‘‘Evaṃ, bho’’ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami; upasaṅkamitvā opāsādake brāhmaṇagahapatike etadavoca – ‘‘caṅkī, bho, brāhmaṇo evamāha – ‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī’’’ti.

424. Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva karaṇīyena. Assosuṃ kho te brāhmaṇā – ‘‘caṅkī kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī’’ti. Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamiṃsu; upasaṅkamitvā caṅkiṃ brāhmaṇaṃ etadavocuṃ – ‘‘saccaṃ kira bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī’’ti? ‘‘Evaṃ kho me, bho, hoti – ‘ahaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī’’’ti. ‘‘Mā bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkami. Na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamituṃ. Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamituṃ. Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo…pe… bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo…pe… bhavañhi caṅkī abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī [brahmavaccasī (sī. pī.)] akhuddāvakāso dassanāya…pe… bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato…pe… bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā…pe… bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasatāni mante vāceti…pe… bhavañhi caṅkī rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito…pe… bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito…pe… bhavañhi caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ. Yampi bhavaṃ caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satiṇakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnaṃ rājadāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ; samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya upasaṅkamitu’’nti.

425. Evaṃ vutte, caṅkī brāhmaṇo te brāhmaṇe etadavoca – ‘‘tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ; natveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ. Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena. Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamituṃ [ettha dī. ni. 1.304 aññampi guṇapadaṃ dissati]. Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhañca…pe… samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito…pe… samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito…pe… samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya…pe… samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato…pe… samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā…pe… samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo…pe… samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo…pe… samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya…pe… samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā…pe… samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā…pe… samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā saṃpucchituṃ āgacchanti…pe… samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni…pe… samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti…pe… samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato…pe… [etthāpi dī. ni. 1.304 aññānipi guṇapadānaṃ

dissanti] samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro saputtadāro pāṇehi saraṇaṃ gato…pe… samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputtadāro pāṇehi saraṇaṃ gato…pe… samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputtadāro pāṇehi saraṇaṃ gato…pe… samaṇo khalu, bho, gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane. Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhettaṃ āgacchanti, atithī no te honti. Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. Yampi samaṇo gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo. Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamituṃ. Ettake kho ahaṃ, bho, tassa bhoto gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo; aparimāṇavaṇṇo hi so bhavaṃ gotamo. Ekamekenapi tena [ekamekenapi bho (sī. syā. kaṃ. pī.)] aṅgena samannāgato na arahati, so, bhavaṃ gotamo amhākaṃ dassanāya upasaṅkamituṃ; atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkamituntі. Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmā''ti.

426. Atha kho caṅkī brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ sāraṇīyaṃ vītisāretvā nisinno hoti. Tena kho pana samayena kāpaṭiko [kāpaṭhiko (sī. pī.), kāpadiko (syā. kaṃ.)] nāma māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍuketubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti. So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamānānaṃ antarantarā kathaṃ opāteti. Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apasādeti – ''māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antarantarā kathaṃ opātetu. Kathāpariyosānaṃ āyasmā bhāradvājo āgametū''ti. Evaṃ vutte, caṅkī brāhmaṇo bhagavantaṃ etadavoca – ''mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesi. Kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetu''nti. Atha kho bhagavato etadahosi – ''addhā kho kāpaṭikassa [etadahosi ''kāpaṭikassa (ka.)] māṇavassa tevijjake pāvacane kathā [kathaṃ (sī. ka.), kathaṃ (syā. kaṃ. pī.)] bhavissati. Tathā hi naṃ brāhmaṇā saṃpurekkharontī''ti. Atha kho kāpaṭikassa māṇavassa etadahosi – ''yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ pañhaṃ pucchissāmī''ti. Atha kho bhagavā kāpaṭikassa māṇavassa cetasā cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

427. Atha kho kāpaṭikassa māṇavassa etadahosi – ''samannāharati kho maṃ samaṇo gotamo. Yaṃnūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyya''nti. Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca – ''yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekaṃsena niṭṭhaṃ gacchanti – 'idameva saccaṃ, moghamañña'nti. Idha bhavaṃ gotamo kimāhā''ti? ''Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha – 'ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamañña'''nti? ''No hidaṃ, bho gotama''. ''Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha – 'ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamañña'''nti? ''No hidaṃ, bho gotama''. ''Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi evamāhaṃsu – 'mayametaṃ jānāma, mayametaṃ passāma. Idameva saccaṃ, moghamañña'''nti? ''No hidaṃ, bho gotama''.

''Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha – 'ahametaṃ jānāmi,

ahametaṃ passāmi. Idameva saccaṃ, moghamañña’nti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha – ‘ahametaṃ jānāmi, ahametaṃ passāmi. Idameva saccaṃ, moghamañña’nti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu – ‘mayametaṃ jānāma, mayametaṃ passāma. Idameva saccaṃ, moghamañña’nti.

428. ‘‘Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, bhāradvāja, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati – purimopi na passati majjhimopi na passati pacchimopi na passati. Taṃ kiṃ maññasi, bhāradvāja, nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjatī’’ti? ‘‘Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsantī’’ti. ‘‘Pubbeva kho tvaṃ, bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi. Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā. Katame pañca? Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti – ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā. Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā; no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. Api ca, bhāradvāja, surucitaṃyeva hoti…pe… svānussutaṃyeva hoti…pe… suparivitakkitaṃyeva hoti…pe… sunijjhāyitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā; no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā. Saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha ekaṃsena niṭṭhaṃ gantuṃ – ‘idameva saccaṃ, moghamañña’’’nti.

429. ‘‘Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā saccamanurakkhati? Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Saddhā cepi, bhāradvāja, purisassa hoti; ‘evaṃ me saddhā’ti – iti vadaṃ saccamanurakkhati [evameva sijjhatīti iti vā, taṃ saccamanurakkhati (ka.)], natveva tāva ekaṃsena niṭṭhaṃ gacchati – ‘idameva saccaṃ, moghamañña’nti ( ) [(ettāvatā kho bhāradvāja saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhaṇaṃ paññāpema, na tveva tāva saccānubodho hoti) (sī. syā. kaṃ. pī.)]. Ruci cepi, bhāradvāja, purisassa hoti…pe… anussavo cepi, bhāradvāja, purisassa hoti…pe… ākāraparivitakko cepi, bhāradvāja, purisassa hoti…pe… diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti; ‘evaṃ me diṭṭhinijjhānakkhantī’ti – iti vadaṃ saccamanurakkhati, natveva tāva ekaṃsena niṭṭhaṃ gacchati – ‘idameva saccaṃ, moghamañña’nti. Ettāvatā kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhaṇaṃ paññapema; na tveva tāva saccānubodho hotī’’ti.

430. ‘‘Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayaṃ saccānurakkhaṇaṃ pekkhāma. Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati? Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Idha [idha kira (syā. kaṃ. ka.)], bhāradvāja, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā tīsu dhammesu samannesati – lobhanīyesu dhammesu, dosanīyesu dhammesu, mohanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tamenaṃ samannesamāno evaṃ jānāti – ‘natthi kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya [dukkhāyāti (sabbattha)]. Tathārūpo [tathā (sī. syā. kaṃ. pī.)] kho panimassāyasmato kāyasamācāro tathārūpo [tathā (sī. syā. kaṃ. pī.)] vacīsamācāro yathā taṃ aluddhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo luddhenā’’’ti.

431. ‘‘Yato naṃ samannesamāno visuddhaṃ lobhanīyehi dhammehi samanupassati tato naṃ uttari samannesati dosanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tamenaṃ samannesamāno evaṃ jānāti – ‘natthi kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ aduṭṭhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo duṭṭhenā’’’ti.

432. ‘‘Yato naṃ samannesamāno visuddhaṃ dosanīyehi dhammehi samanupassati, tato naṃ uttari samannesati mohanīyesu dhammesu. Atthi nu kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti? Tamenaṃ samannesamāno evaṃ jānāti – ‘natthi kho imassāyasmato tathārūpā mohanīyā dhammā yathārūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya – jānāmīti, apassaṃ vā vadeyya – passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya. Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ amūḷhassa. Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo; na so dhammo sudesiyo mūḷhenā’’’ti.

‘‘Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi samanupassati; atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ [dhāritānaṃ (ka.)] dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuleti, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijjha passati. Ettāvatā kho, bhāradvāja, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ paññapema; na tveva tāva saccānuppatti hotī’’ti.

433. ‘‘Ettāvattā, bho gotama, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ pekkhāma. Kittāvatā pana, bho gotama, saccānuppatti hoti, kittāvatā saccamanupāpuṇāti? Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Tesaṃye, bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti. Ettāvatā kho, bhāradvāja, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānuppattiṃ paññapemā’’ti.

434. ‘‘Ettāvatā, bho gotama, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayaṃ saccānuppattiṃ pekkhāma. Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro? Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Saccānuppattiyā kho, bhāradvāja, padhānaṃ bahukāraṃ. No cetaṃ padaheyya, nayidaṃ saccamanupāpuṇeyya. Yasmā ca kho padahati tasmā saccamanupāpuṇāti. Tasmā saccānuppattiyā padhānaṃ bahukāra’’nti.

‘‘Padhānassa pana, bho gotama, katamo dhammo bahukāro? Padhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Padhānassa kho, bhāradvāja, tulanā bahukārā. No cetaṃ tuleyya, nayidaṃ padaheyya. Yasmā ca kho tuleti tasmā padahati. Tasmā padhānassa tulanā bahukārā’’ti.

‘‘Tulanāya pana, bho gotama, katamo dhammo bahukāro? Tulanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Tulanāya kho, bhāradvāja, ussāho bahukāro. No cetaṃ ussaheyya, nayidaṃ tuleyya. Yasmā ca kho ussahati tasmā tuleti. Tasmā tulanāya ussāho bahukāro’’ti.

‘‘Ussāhassa pana, bho gotama, katamo dhammo bahukāro? Ussāhassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Ussāhassa kho, bhāradvāja, chando bahukāro. No cetaṃ chando jāyetha, nayidaṃ ussaheyya. Yasmā ca kho chando jāyati tasmā ussahati. Tasmā ussāhassa chando bahukāro’’ti.

‘‘Chandassa pana, bho gotama, katamo dhammo bahukāro? Chandassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā. No cete dhammā nijjhānaṃ khameyyuṃ, nayidaṃ chando jāyetha. Yasmā ca kho dhammā nijjhānaṃ khamanti tasmā chando jāyati. Tasmā chandassa dhammanijjhānakkhanti bahukārā’’ti.

‘‘Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro? Dhammanijjhānakkhantiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūpaparikkhā bahukārā. No cetaṃ atthaṃ upaparikkheyya, nayidaṃ dhammā nijjhānaṃ khameyyuṃ. Yasmā ca kho atthaṃ upaparikkhati tasmā dhammā nijjhānaṃ khamanti. Tasmā dhammanijjhānakkhantiyā atthūpaparikkhā bahukārā’’ti.

‘‘Atthūpaparikkhāya pana, bho gotama, katamo dhammo bahukāro? Atthūpaparikkhāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Atthūpaparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā. No cetaṃ dhammaṃ dhāreyya, nayidaṃ atthaṃ upaparikkheyya. Yasmā ca kho dhammaṃ dhāreti tasmā atthaṃ upaparikkhati. Tasmā atthūpaparikkhāya dhammadhāraṇā bahukārā’’ti.

‘‘Dhammadhāraṇāya pana, bho gotama, katamo dhammo bahukāro? Dhammadhāraṇāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Dhammadhāraṇāya kho, bhāradvāja, dhammassavanaṃ bahukāraṃ. No cetaṃ dhammaṃ suṇeyya, nayidaṃ dhammaṃ dhāreyya. Yasmā ca kho dhammaṃ suṇāti tasmā dhammaṃ dhāreti. Tasmā dhammadhāraṇāya dhammassavanaṃ bahukāra’’nti.

‘‘Dhammassavanassa pana, bho gotama, katamo dhammo bahukāro? Dhammassavanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Dhammassavanassa kho, bhāradvāja, sotāvadhānaṃ bahukāraṃ. No cetaṃ sotaṃ odaheyya, nayidaṃ dhammaṃ suṇeyya. Yasmā ca kho sotaṃ odahati tasmā dhammaṃ suṇāti. Tasmā dhammassavanassa sotāvadhānaṃ bahukāra’’nti.

‘‘Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro? Sotāvadhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Sotāvadhānassa kho, bhāradvāja, payirupāsanā bahukārā. No cetaṃ payirupāseyya, nayidaṃ sotaṃ odaheyya. Yasmā ca kho payirupāsati tasmā sotaṃ odahati. Tasmā sotāvadhānassa payirupāsanā bahukārā’’ti.

‘‘Payirupāsanāya pana, bho gotama, katamo dhammo bahukāro? Payirupāsanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Payirupāsanāya kho, bhāradvāja, upasaṅkamanaṃ bahukāraṃ. No cetaṃ upasaṅkameyya, nayidaṃ payirupāseyya. Yasmā ca kho upasaṅkamati tasmā payirupāsati. Tasmā payirupāsanāya upasaṅkamanaṃ bahukāra’’nti.

‘‘Upasaṅkamanassa pana, bho gotama, katamo dhammo bahukāro? Upasaṅkamanassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti. ‘‘Upasaṅkamanassa kho, bhāradvāja, saddhā bahukārā. No cetaṃ saddhā jāyetha, nayidaṃ upasaṅkameyya. Yasmā ca kho saddhā jāyati tasmā upasaṅkamati. Tasmā upasaṅkamanassa saddhā bahukārā’’ti.

435. ‘‘Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānurakkhaṇaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ ruccati ceva khamati ca tena camha attamanā. Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānubodhaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ

ruccati ceva khamati ca tena camha attamanā. Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ ruccati ceva khamati ca tena camha attamanā. Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ dhammaṃ bhavaṃ gotamo byākāsi; tañca panamhākaṃ ruccati ceva khamati ca tena camha attamanā. Yaṃyadeva ca mayaṃ bhavantaṃ gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi; tañca panamhākaṃ ruccati ceva khamati ca tena camha attamanā. Mayañhi, bho gotama, pubbe evaṃ jānāma – 'ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa aññātāro'ti? Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāravaṃ. Abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata''nti.

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Esukārīsuttaṃ

436. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho esukārī brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho esukārī brāhmaṇo bhagavantaṃ etadavoca – ''brāhmaṇā, bho gotama, catasso pāricariyā paññapenti – brāhmaṇassa pāricariyaṃ paññapenti, khattiyassa pāricariyaṃ paññapenti, vessassa pāricariyaṃ paññapenti, suddassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti – 'brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyo vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā'ti. Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti – 'khattiyo vā khattiyaṃ paricareyya, vesso vā khattiyaṃ paricareyya, suddo vā khattiyaṃ paricareyyā'ti. Idaṃ kho, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti – 'vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyā'ti. Idaṃ kho, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti – 'suddova suddaṃ paricareyya. Ko panañño suddaṃ paricarissatī'ti? Idaṃ kho, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti. Brāhmaṇā, bho gotama, imā catasso pāricariyā paññapenti. Idha bhavaṃ gotamo kimāhā''ti?

437. ''Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti – 'imā catasso pāricariyā paññapentū'''ti [paññapentīti (sī. ka.)]? ''No hidaṃ, bho gotama''. ''Seyyathāpi, brāhmaṇa, puriso daliddo [daḷiddo (sī. syā. kaṃ. pī.)] assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ – 'idaṃ te, ambho purisa, maṃsaṃ khāditabbaṃ, mūlañca anuppadātabba'nti. Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesaṃ samaṇabrāhmaṇānaṃ, atha ca panimā catasso pāricariyā paññapenti. Nāhaṃ, brāhmaṇa, 'sabbaṃ paricaritabba'nti vadāmi; nāhaṃ, brāhmaṇa, 'sabbaṃ na paricaritabba'nti vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ 'paricaritabba'nti vadāmi; yañca khvāssa, brāhmaṇa, paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ 'paricaritabba'nti vadāmi. Khattiyaṃ cepi, brāhmaṇa, evaṃ puccheyyuṃ – 'yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo; kamettha paricareyyāsī'ti, khattiyopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya – 'yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyya'nti. Brāhmaṇaṃ cepi, brāhmaṇa…pe… vessaṃ cepi, brāhmaṇa…pe… suddaṃ cepi, brāhmaṇa, evaṃ puccheyyuṃ – 'yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo; kamettha paricareyyāsī'ti, suddopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya – 'yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyya'nti. Nāhaṃ, brāhmaṇa, 'uccākulīnatā seyyaṃso'ti vadāmi, na panāhaṃ, brāhmaṇa, 'uccākulīnatā pāpiyaṃso'ti vadāmi; nāhaṃ, brāhmaṇa, 'uḷāravaṇṇatā

seyyaṃso'ti vadāmi, na panāhaṃ, brāhmaṇa, 'uḷāravaṇṇatā pāpiyaṃso'ti vadāmi; nāhaṃ, brāhmaṇa, 'uḷārabhogatā seyyaṃso'ti vadāmi, na panāhaṃ, brāhmaṇa, 'uḷārabhogatā pāpiyaṃso'ti vadāmi.

438. ''Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti. Tasmā 'na uccākulīnatā seyyaṃso'ti vadāmi. Uccākulīnopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti. Tasmā 'na uccākulīnatā pāpiyaṃso'ti vadāmi.

439. ''Uḷāravaṇṇopi hi, brāhmaṇa…pe… uḷārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātī hoti… pe… micchādiṭṭhi hoti. Tasmā 'na uḷārabhogatā seyyaṃso'ti vadāmi. Uḷārabhogopi hi, brāhmaṇa, idhekacco pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti. Tasmā 'na uḷārabhogatā pāpiyaṃso'ti vadāmi. Nāhaṃ, brāhmaṇa, 'sabbaṃ paricaritabba'nti vadāmi, na panāhaṃ, brāhmaṇa, 'sabbaṃ na paricaritabba'nti vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu saddhā vaḍḍhati, sīlaṃ vaḍḍhati, sutaṃ vaḍḍhati, cāgo vaḍḍhati, **paññā vaḍḍhati,** tamahaṃ 'paricaritabba'nti (vadāmi. Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu na saddhā vaḍḍhati, na sīlaṃ vaḍḍhati, na sutaṃ vaḍḍhati, na cāgo vaḍḍhati, na paññā vaḍḍhati, nāhaṃ taṃ 'paricaritabba'nti) [( ) etthantare pāṭho sī. syā. kaṃ. pī. potthakesu natthi] vadāmī''ti.

440. Evaṃ vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca – ''brāhmaṇā, bho gotama, cattāri dhanāni paññapenti – brāhmaṇassa sandhanaṃ paññapenti, khattiyassa sandhanaṃ paññapenti, vessassa sandhanaṃ paññapenti, suddassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti bhikkhācariyaṃ; bhikkhācariyañca pana brāhmaṇo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti dhanukalāpaṃ; dhanukalāpañca pana khattiyo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti kasigorakkhaṃ; kasigorakkhañca pana vesso sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti. Tatridaṃ, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti asitabyābhaṅgiṃ; asitabyābhaṅgiñca pana suddo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti. Idaṃ kho, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti. Brāhmaṇā, bho gotama, imāni cattāri dhanāni paññapenti. Idha bhavaṃ gotamo kimāhā''ti?

441. ''Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti – 'imāni cattāri dhanāni paññapentū'''ti? ''No hidaṃ, bho gotama''. ''Seyyathāpi, brāhmaṇa, puriso daliddo assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ – 'idaṃ te, ambho purisa, maṃsaṃ khāditabbaṃ, mūlañca anuppadātabba'nti. Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesaṃ samaṇabrāhmaṇānaṃ, atha ca panimāni cattāri dhanāni paññapenti. Ariyaṃ kho ahaṃ, brāhmaṇa, lokuttaraṃ dhammaṃ purisassa sandhanaṃ paññapemi. Porāṇaṃ kho panassa mātāpettikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyaṃ gacchati. Khattiyakule ce attabhāvassa abhinibbatti hoti 'khattiyo'tveva saṅkhyaṃ gacchati; brāhmaṇakule ce attabhāvassa abhinibbatti hoti 'brāhmaṇo'tveva saṅkhyaṃ gacchati; vessakule ce attabhāvassa abhinibbatti hoti 'vesso'tveva saṅkhyaṃ gacchati; suddakule ce attabhāvassa abhinibbatti hoti 'suddo'tveva saṅkhyaṃ gacchati. Seyyathāpi, brāhmaṇa, yaṃyadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyaṃ gacchati. Kaṭṭhañce paṭicca aggi jalati 'kaṭṭhaggi'tveva saṅkhyaṃ gacchati; sakalikañce paṭicca aggi jalati 'sakalikaggi'tveva saṅkhyaṃ gacchati; tiṇañce paṭicca aggi jalati 'tiṇaggi'tveva saṅkhyaṃ gacchati; gomayañce paṭicca aggi jalati 'gomayaggi'tveva saṅkhyaṃ gacchati. Evameva kho ahaṃ, brāhmaṇa,

ariyaṃ lokuttaraṃ dhammaṃ purisassa sandhanaṃ paññapemi. Porāṇaṃ kho panassa mātāpettikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyaṃ gacchati.

‘‘Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyo’tveva saṅkhyaṃ gacchati; brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇo’tveva saṅkhyaṃ gacchati; vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’tveva saṅkhyaṃ gacchati; suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’tveva saṅkhyaṃ gacchati.

‘‘Khattiyakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

‘‘Brāhmaṇakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

‘‘Vessakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

‘‘Suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

442. ‘‘Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo no vesso no suddo’’ti? ‘‘No hidaṃ, bho gotama. Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ; brāhmaṇopi hi, bho gotama… vessopi hi, bho gotama… suddopi hi, bho gotama… sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetu’’nti. ‘‘Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

‘‘Brāhmaṇakulā cepi, brāhmaṇa… vessakulā cepi, brāhmaṇa… suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

443. ‘‘Taṃ kiṃ maññasi, brāhmaṇa, brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyo no vesso no suddo’’ti? ‘‘No hidaṃ, bho gotama. Khattiyopi hi, bho gotama, pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ; brāhmaṇopi hi, bho gotama… vessopi hi, bho gotama … suddopi hi, bho gotama… sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetu’’nti. ‘‘Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

‘‘Brāhmaṇakulā cepi, brāhmaṇa… vessakulā cepi, brāhmaṇa… suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

444. ‘‘Taṃ kiṃ maññasi, brāhmaṇa, idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ

purisasataṃ sannipāteyya – ‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontu; āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannā sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontū’’’ti?

‘‘Taṃ kiṃ maññasi, brāhmaṇa, yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yo pana so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro na ca tena sakkā agginā aggikaraṇīyaṃ kātu’’nti? ‘‘No hidaṃ, bho gotama. Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ; yopi so caṇḍālakulā nesādakulā venakulā rathakārakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ. Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca sabbenapi sakkā agginā aggikaraṇīyaṃ kātu’’nti.

‘‘Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti…pe… sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Brāhmaṇakulā cepi, brāhmaṇa… vessakulā cepi, brāhmaṇa… suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusala’’nti.

Evaṃ vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama…pe… upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Dhanañjānisuttaṃ

445. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe. Tena kho pana samayena āyasmā sāriputto dakkhiṇāgirismiṃ cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Atha kho aññataro bhikkhu rājagahe vassaṃvuṭṭho [vassaṃvuttho (sī. syā. kaṃ. pī.)] yena dakkhiṇāgiri yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhuṃ āyasmā sāriputto etadavoca – ‘‘kaccāvuso, bhagavā arogo ca balavā cā’’ti? ‘‘Arogo cāvuso, bhagavā balavā cā’’ti. ‘‘Kacci panāvuso, bhikkhusaṅgho arogo ca balavā cā’’ti? ‘‘Bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā’’ti. ‘‘Ettha, āvuso, taṇḍulapālidvārāya dhanañjāni [dhānañjāni (sī. pī.)] nāma brāhmaṇo atthi. Kaccāvuso, dhanañjāni brāhmaṇo arogo ca balavā cā’’ti? ‘‘Dhanañjānipi kho, āvuso, brāhmaṇo arogo ca balavā cā’’ti. ‘‘Kacci panāvuso, dhanañjāni brāhmaṇo appamatto’’ti? ‘‘Kuto panāvuso, dhanañjānissa brāhmaṇassa appamādo? Dhanañjāni, āvuso, brāhmaṇo rājānaṃ nissāya brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya rājānaṃ vilumpati. Yāpissa bhariyā saddhā saddhakulā ānītā sāpi kālaṅkatā; aññāssa bhariyā assaddhā assaddhakulā ānītā’’. ‘‘Dussutaṃ vatāvuso, assumha, dussutaṃ vatāvuso, assumha; ye mayaṃ dhanañjāniṃ brāhmaṇaṃ

pamattaṃ assumha. Appeva ca nāma mayaṃ kadāci karahaci dhanañjāninā brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo''ti?

446. Atha kho āyasmā sāriputto dakkhiṇāgirismiṃ yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi. Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari. Tatra sudaṃ āyasmā sāriputto rājagahe viharati veḷuvane kalandakanivāpe. Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. Tena kho pana samayena dhanañjāni brāhmaṇo bahinagare gāvo goṭṭhe duhāpeti. Atha kho āyasmā sāriputto rājagahe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena dhanañjāni brāhmaṇo tenupasaṅkami. Addasā kho dhanañjāni brāhmaṇo āyasmantaṃ sāriputtaṃ dūratova āgacchantaṃ. Disvāna yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavoca – ''ito, bho sāriputta, payo, pīyataṃ tāva bhattassa kālo bhavissatī''ti. ''Alaṃ, brāhmaṇa. Kataṃ me ajja bhattakiccaṃ. Amukasmiṃ me rukkhamūle divāvihāro bhavissati. Tattha āgaccheyyāsī''ti. ''Evaṃ, bho''ti kho dhanañjāni brāhmaṇo āyasmato sāriputtassa paccassosi. Atha kho dhanañjāni brāhmaṇo pacchābhattaṃ bhuttapātarāso yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dhanañjāniṃ brāhmaṇaṃ āyasmā sāriputto etadavoca – ''kaccāsi, dhanañjāni, appamatto''ti? ''Kuto, bho sāriputta, amhākaṃ appamādo yesaṃ no mātāpitaro posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccānaṃ mittāmaccakaraṇīyaṃ kātabbaṃ, ñātisālohitānaṃ ñātisālohitakaraṇīyaṃ kātabbaṃ, atithīnaṃ atithikaraṇīyaṃ kātabbaṃ, pubbapetānaṃ pubbapetakaraṇīyaṃ kātabbaṃ, devatānaṃ devatākaraṇīyaṃ kātabbaṃ, rañño rājakaraṇīyaṃ kātabbaṃ, ayampi kāyo pīṇetabbo brūhetabbo''ti?

447. ''Taṃ kiṃ maññasi, dhanañjāni, idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho mātāpitūnaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, mātāpitaro vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco puttadārassa hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho puttadārassa hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, puttadāro vā panassa labheyya 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, dāsakammakaraporisā vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, mittāmaccā vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco ñātisālohitānaṃ hetu adhammacārī visamacārī assa,

tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho ñātisālohitānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, ñātisālohitā vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco atithīnaṃ hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho atithīnaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, atithī vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco pubbapetānaṃ hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho pubbapetānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, pubbapetā vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco devatānaṃ hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho devatānaṃ hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, devatā vā panassa labheyyuṃ 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco rañño hetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho rañño hetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, rājā vā panassa labheyya 'eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

''Taṃ kiṃ maññasi, dhanañjāni, idhekacco kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, tamenaṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ. Labheyya nu kho so 'ahaṃ kho kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī ahosiṃ, mā maṃ nirayaṃ nirayapālā'ti, pare vā panassa labheyyuṃ 'eso kho kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī ahosi, mā naṃ nirayaṃ nirayapālā'''ti? ''No hidaṃ, bho sāriputta. Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ''.

448. ''Taṃ kiṃ maññasi, dhanañjāni, yo vā mātāpitūnaṃ hetu adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo''ti? ''Yo hi, bho sāriputta, mātāpitūnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, mātāpitūnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo''ti. ''Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mātāpitaro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

''Taṃ kiṃ maññasi, dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa; katamaṃ seyyo''ti? ''Yo hi, bho sāriputta, puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo''ti. ''Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā yehi

sakkā puttadārañceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? ‘‘Yo hi, bho sāriputta, dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo’’ti. ‘‘Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā dāsakammakaraporise ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā mittāmaccānaṃ hetu adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? ‘‘Yo hi, bho sāriputta, mittāmaccānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, mittāmaccānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo’’ti. ‘‘Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mittāmaccānañceva mittāmaccakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā ñātisālohitānaṃ hetu adhammacārī visamacārī assa, yo vā ñātisālohitānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? ‘‘Yo hi, bho sāriputta, ñātisālohitānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, ñātisālohitānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo’’ti. ‘‘Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā ñātisālohitānañceva ñātisālohitakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā atithīnaṃ hetu adhammacārī visamacārī assa, yo vā atithīnaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? ‘‘Yo hi, bho sāriputta, atithīnaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, atithīnaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo’’ti. ‘‘Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā atithīnañceva atithikaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā pubbapetānaṃ hetu adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? ‘‘Yo hi, bho sāriputta, pubbapetānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, pubbapetānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo’’ti. ‘‘Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā devatānaṃ hetu adhammacārī visamacārī assa, yo vā devatānaṃ hetu dhammacārī samacārī assa; katamaṃ seyyo’’ti? ‘‘Yo hi, bho sāriputta, devatānaṃ hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, devatānaṃ hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo’’ti. ‘‘Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā devatānañceva devatākaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

‘‘Taṃ kiṃ maññasi, dhanañjāni, yo vā rañño hetu adhammacārī visamacārī assa, yo vā rañño hetu

dhammacārī samacārī assa; katamaṃ seyyo''ti? ''Yo hi, bho sāriputta, rañño hetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, rañño hetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo''ti. ''Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā rañño ceva rājakaraṇīyaṃ kātuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjituṃ.

''Taṃ kiṃ maññasi, dhanañjāni, yo vā kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa; katamaṃ seyyo''ti? ''Yo hi, bho sāriputta, kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, na taṃ seyyo; yo ca kho, bho sāriputta, kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo. Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo''ti. ''Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā kāyañceva pīṇetuṃ brūhetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitu''nti.

449. Atha kho dhanañjāni brāhmaṇo āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi. Atha kho dhanañjāni brāhmaṇo aparena samayena ābādhiko ahosi dukkhito bāḷhagilāno. Atha kho dhanañjāni brāhmaṇo aññataraṃ purisaṃ āmantesi – ''ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi – 'dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī'ti. Yena cāyasmā sāriputto tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato sāriputtassa pāde sirasā vandāhi – 'dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So āyasmato sāriputtassa pāde sirasā vandatī'ti. Evañca vadehi – 'sādhu kira, bhante, āyasmā sāriputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā'''ti. ''Evaṃ, bhante''ti kho so puriso dhanañjānissa brāhmaṇassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca – ''dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī''ti. Yena cāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṃ sāriputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sāriputtaṃ etadavoca – ''dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So āyasmato sāriputtassa pāde sirasā vandati, evañca vadeti – 'sādhu kira, bhante, āyasmā sāriputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā'''ti. Adhivāsesi kho āyasmā sāriputto tuṇhībhāvena.

450. Atha kho āyasmā sāriputto nivāsetvā pattacīvaramādāya yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sāriputto dhanañjāniṃ brāhmaṇaṃ etadavoca – ''kacci te, dhanañjāni, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti? Paṭikkamosānaṃ paññāyati, no abhikkamo''ti? ''Na me, bho sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sāriputta, balavā puriso tiṇhena sikharena muddhani [muddhānaṃ (sī. syā. kaṃ. pī.)] abhimattheyya; evameva kho, bho sāriputta, adhimattā vātā muddhani ca ūhananti. Na me, bho sāriputta, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sāriputta, balavā puriso daḷhena varattakkhaṇḍena [varattabandhanena (sī. pī.)] sīse sīsaveṭhaṃ dadeyya; evameva kho, bho sāriputta, adhimattā sīse sīsavedanā. Na me, bho sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sāriputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho, bho sāriputta, adhimattā vātā kucchiṃ parikantanti. Na me, bho sāriputta, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo. Seyyathāpi, bho sāriputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho, bho sāriputta, adhimatto kāyasmiṃ ḍāho. Na me, bho sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti. Abhikkamosānaṃ paññāyati, no paṭikkamo''ti.

451. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – nirayo vā tiracchānayoni vā’’ti? ‘‘Nirayā, bho sāriputta, tiracchānayoni seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – tiracchānayoni vā pettivisayo vā’’ti? ‘‘Tiracchānayoniyā, bho sāriputta, pettivisayo seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – pettivisayo vā manussā vā’’ti? ‘‘Pettivisayā, bho sāriputta, manussā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – manussā vā cātumahārājikā [cātummahārājikā (sī. syā. kaṃ. pī.)] vā devā’’ti? ‘‘Manussehi, bho sāriputta, cātumahārājikā devā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – cātumahārājikā vā devā tāvatiṃsā vā devā’’ti? ‘‘Cātumahārājikehi, bho sāriputta, devehi tāvatiṃsā devā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – tāvatiṃsā vā devā yāmā vā devā’’ti? ‘‘Tāvatiṃsehi, bho sāriputta, devehi yāmā devā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – yāmā vā devā tusitā vā devā’’ti? ‘‘Yāmehi, bho sāriputta, devehi tusitā devā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – tusitā vā devā nimmānaratī vā devā’’ti? ‘‘Tusitehi, bho sāriputta, devehi nimmānaratī devā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo – nimmānaratī vā devā paranimmitavasavattī vā devā’’ti? ‘‘Nimmānaratīhi, bho sāriputta, devehi paranimmitavasavattī devā seyyo’’ti. ‘‘Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo paranimmitavasavattī vā devā brahmaloko vā’’ti? ‘‘‘Brahmaloko’ti [bhavaṃ sāriputto āhāti, katamaṃ sāriputto āha brahmalokoti. (ka.)] – bhavaṃ sāriputto āha; ‘brahmaloko’ti – bhavaṃ sāriputto āhā’’ti [bhavaṃ sāriputto āhāti, katamaṃ sāriputto āha brahmalokoti. (ka.)].

Atha kho āyasmato sāriputtassa etadahosi – ‘‘ime kho brāhmaṇā brahmalokādhimuttā. Yaṃnūnāhaṃ dhanañjānissa brāhmaṇassa brahmānaṃ sahabyatāya maggaṃ deseyya’’nti. ‘‘Brahmānaṃ te, dhanañjāni, sahabyatāya maggaṃ desessāmi; taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī’’ti. ‘‘Evaṃ, bho’’ti kho dhanañjāni brāhmaṇo āyasmato sāriputtassa paccassosi. Āyasmā sāriputto etadavoca – ‘‘katamo ca, dhanañjāni, brahmānaṃ sahabyatāya maggo? Idha, dhanañjāni, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayaṃ kho, dhanañjāni, brahmānaṃ sahabyatāya maggo’’.

452. ‘‘Puna caparaṃ, dhanañjāni, bhikkhu karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Ayaṃ kho, dhanañjāni, brahmānaṃ sahabyatāya maggo’’ti. Tena hi, bho sāriputta, mama vacanena bhagavato pāde sirasā vandāhi – ‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno. So bhagavato pāde sirasā vandatī’ti. Atha kho āyasmā sāriputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanā pakkāmi. Atha kho dhanañjāni brāhmaṇo acirapakkante āyasmante sāriputte kālamakāsi, brahmalokañca upapajji.

453. Atha kho bhagavā bhikkhū āmantesi – ‘‘eso, bhikkhave, sāriputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanā pakkanto’’ti. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca – ‘‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandatī’’ti. ‘‘Kiṃ pana tvaṃ sāriputta dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanā pakkanto’’ti? ‘‘Mayhaṃ kho, bhante, evaṃ ahosi – ‘ime kho brāhmaṇā brahmalokādhimuttā, yaṃnūnāhaṃ dhanañjānissa brāhmaṇassa brahmānaṃ sahabyatāya maggaṃ deseyya’nti. ‘‘Kālaṅkatoca [kālaṅkatova (syā. kaṃ. ka.)], sāriputta, dhanañjāni brāhmaṇo, brahmalokañca upapanno’’ti.

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

8. Vāseṭṭhasuttaṃ

454. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā icchānaṅgale [icchānaṅkale (sī. pī.)] viharati icchānaṅgalavanasaṇḍe. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ – caṅkī brāhmaṇo, tārukkho brāhmaṇo, pokkharasāti brāhmaṇo, jāṇussoṇi [jāṇussoṇī (pī.), jāṇusoṇī (ka.)] brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā. Atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ [anucaṅkamamānānaṃ anuvicaramānānaṃ (sī. pī.)] ayamantarākathā udapādi – ‘‘kathaṃ, bho, brāhmaṇo hotī’’ti? Bhāradvājo māṇavo evamāha – ‘‘yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena – ettāvatā kho, bho, brāhmaṇo hotī’’ti. Vāseṭṭho māṇavo evamāha – ‘‘yato kho, bho, sīlavā ca hoti vattasampanno [vatasampanno (pī.)] ca – ettāvatā kho, bho, brāhmaṇo hotī’’ti. Neva kho asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ. Atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi – ‘‘ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati icchānaṅgalavanasaṇḍe. Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti. Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā samaṇaṃ gotamaṃ etamatthaṃ pucchissāma. Yathā no samaṇo gotamo byākarissati tathā naṃ dhāressāmā’’ti. ‘‘Evaṃ, bho’’ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

455. Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodiṃsu. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi –

‘‘Anuññātapaṭiññātā, tevijjā mayamasmubho;
Ahaṃ pokkharasātissa, tārukkhassāyaṃ māṇavo.

‘‘Tevijjānaṃ yadakkhātaṃ, tatra kevalinosmase;
Padakasmā veyyākaraṇā [no byākaraṇā (syā. kaṃ. ka.)], jappe ācariyasādisā;
Tesaṃ no jātivādasmiṃ, vivādo atthi gotama.

‘‘Jātiyā brāhmaṇo hoti, bhāradvājo iti bhāsati;
Ahañca kammunā [kammanā (sī. pī.)] brūmi, evaṃ jānāhi cakkhuma.

‘‘Te na sakkoma ñāpetuṃ [saññattuṃ (pī.), saññāpetuṃ (ka.)], aññamaññaṃ mayaṃ ubho;
Bhavantaṃ puṭṭhumāgamā, sambuddhaṃ iti vissutaṃ.

‘‘Candaṃ yathā khayātītaṃ, pecca pañjalikā janā;
Vandamānā namassanti, lokasmiṃ gotamaṃ.

‘‘Cakkhuṃ loke samuppannaṃ, mayaṃ pucchāma gotamaṃ;
Jātiyā brāhmaṇo hoti, udāhu bhavati kammunā [kammanā (sī. pī.)];
Ajānataṃ no pabrūhi, yathā jānemu brāhmaṇa’’nti.

456. ‘‘Tesaṃ vo ahaṃ byakkhissaṃ, (vāseṭṭhāti bhagavā)
Anupubbaṃ yathātathaṃ;
Jātivibhaṅgaṃ pāṇānaṃ, aññamaññāhi jātiyo.

‘‘Tiṇarukkhepi jānātha, na cāpi paṭijānare;
Liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

‘‘Tato kīṭe paṭaṅge ca, yāva kunthakipillike;
Liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

‘‘Catuppadepi jānātha, khuddake ca mahallake;
Liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

‘‘Pādudarepi jānātha, urage dīghapiṭṭhike;
Liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

‘‘Tato macchepi jānātha, udake vārigocare;
Liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

‘‘Tato pakkhīpi jānātha, pattayāne vihaṅgame;
Liṅgaṃ jātimayaṃ tesaṃ, aññamaññā hi jātiyo.

‘‘Yathā etāsu jātīsu, liṅgaṃ jātimayaṃ puthu;
Evaṃ natthi manussesu, liṅgaṃ jātimayaṃ puthu.

‘‘Na kesehi na sīsehi, na kaṇṇehi na akkhīhi;
Na mukhena na nāsāya, na oṭṭhehi bhamūhi vā.

‘‘Na gīvāya na aṃsehi, na udarena na piṭṭhiyā;
Na soṇiyā na urasā, na sambādhe na methune [na sambādhā na methunā (ka.)].

‘‘Na hatthehi na pādehi, naṅgulīhi nakhehi vā;
Na jaṅghāhi na ūrūhi, na vaṇṇena sarena vā;
Liṅgaṃ jātimayaṃ neva, yathā aññāsu jātisu.

457. ‘‘Paccattañca sarīresu [paccattaṃ sasarīresu (sī. pī.)], manussesvetaṃ na vijjati;
Vokārañca manussesu, samaññāya pavuccati.

‘‘Yo hi koci manussesu, gorakkhaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi, kassako so na brāhmaṇo.

‘‘Yo hi koci manussesu, puthusippena jīvati;
Evaṃ vāseṭṭha jānāhi, sippiko so na brāhmaṇo.

‘‘Yo hi koci manussesu, vohāraṃ upajīvati;
Evaṃ vāseṭṭha jānāhi, vāṇijo so na brāhmaṇo.

‘‘Yo hi koci manussesu, parapessena jīvati;
Evaṃ vāseṭṭha jānāhi, pessako [pessiko (sī. syā. kaṃ. pī.)] so na brāhmaṇo.

‘‘Yo hi koci manussesu, adinnaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi, coro eso na brāhmaṇo.

‘‘Yo hi koci manussesu, issatthaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi, yodhājīvo na brāhmaṇo.

‘‘Yo hi koci manussesu, porohiccena jīvati;

Evaṃ vāseṭṭha jānāhi, yājako so na brāhmaṇo.

''Yo hi koci manussesu, gāmaṃ raṭṭhañca bhuñjati;
Evaṃ vāseṭṭha jānāhi, rājā eso na brāhmaṇo.

''Na cāhaṃ brāhmaṇaṃ brūmi, yonijaṃ mattisambhavaṃ;
Bhovādi [bhovādī (syā. kaṃ.)] nāma so hoti, sace hoti sakiñcano;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

458. ''Sabbasaṃyojanaṃ chetvā, yo ve na paritassati;
Saṅgātigaṃ visaṃyuttaṃ [visaññuttaṃ (ka.)], tamahaṃ brūmi brāhmaṇaṃ.

''Chetvā naddhiṃ [naddhiṃ (sī. pī.)] varattañca, sandānaṃ sahanukkamaṃ;
Ukkhittapalighaṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Akkosaṃ vadhabandhañca, aduṭṭho yo titikkhati;
Khantībalaṃ balānīkaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Akkodhanaṃ vatavantaṃ, sīlavantaṃ anussadaṃ;
Dantaṃ antimasārīraṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Vāripokkharapatteva, āraggeriva sāsapo;
Yo na limpati kāmesu, tamahaṃ brūmi brāhmaṇaṃ.

''Yo dukkhassa pajānāti, idheva khayamattano;
Pannabhāraṃ visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Gambhīrapaññaṃ medhāviṃ, maggāmaggassa kovidaṃ;
Uttamatthamanuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Asaṃsaṭṭhaṃ gahaṭṭhehi, anāgārehi cūbhayaṃ;
Anokasārimappicchaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Nidhāya daṇḍaṃ bhūtesu, tasesu thāvaresu ca;
Yo na hanti na ghāteti, tamahaṃ brūmi brāhmaṇaṃ.

''Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ;
Sādānesu anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

''Yassa rāgo ca doso ca, māno makkho ca ohito;
Sāsaporiva āraggā, tamahaṃ brūmi brāhmaṇaṃ.

459. ''Akakkasaṃ viññāpaniṃ, giraṃ saccaṃ udīraye;
Yāya nābhisajje kiñci, tamahaṃ brūmi brāhmaṇaṃ.

''Yo ca dīghaṃ va rassaṃ vā, aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādeti [nādiyati (sī. pī.)], tamahaṃ brūmi brāhmaṇaṃ.

''Āsā yassa na vijjanti, asmiṃ loke paramhi ca;
Nirāsāsaṃ [nirāsayaṃ (sī. pī.)] visaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yassālayā na vijjanti, aññāya akathaṃkathiṃ;
Amatogadhaṃ anuppattaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yodhapuññañca pāpañca, ubho saṅgaṃ upaccagā;
Asokaṃ virajaṃ suddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Candaṃ va vimalaṃ suddhaṃ, vippasannaṃ anāvilaṃ;
Nandībhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yo imaṃ palipathaṃ duggaṃ, saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī, anejo akathaṃkathī;
Anupādāya nibbuto, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yodhakāme pahantvāna [pahatvāna (sī.)], anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yodhataṇhaṃ pahantvāna, anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā;
Sabbayogavisaṃyuttaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Hitvā ratiñca aratiṃ, sītībhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Cutiṃ yo vedi sattānaṃ, upapattiñca sabbaso;
Asattaṃ sugataṃ buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yassa gatiṃ na jānanti, devā gandhabbamānusā;
Khīṇāsavaṃ arahantaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Yassa pure ca pacchā ca, majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ;
Anejaṃ nhātakaṃ [nahātakaṃ (sī. pī.)] buddhaṃ, tamahaṃ brūmi brāhmaṇaṃ.

‘‘Pubbenivāsaṃ yo vedi, saggāpāyañca passati;
Atho jātikkhayaṃ patto, tamahaṃ brūmi brāhmaṇaṃ.

460. ‘‘Samaññā hesā lokasmiṃ, nāmagottaṃ pakappitaṃ;
Sammuccā samudāgataṃ, tattha tattha pakappitaṃ.

‘‘Dīgharattānusayitaṃ, diṭṭhigatamajānataṃ;
Ajānantā no [ajānantā noti ajānantā eva (ṭīkā)] pabrunti [pabruvanti (sī. pī.)], jātiyā hoti brāhmaṇo.

‘‘Na jaccā brāhmaṇo [vasalo (syā. kaṃ. ka.)] hoti, na jaccā hoti abrāhmaṇo [brāhmaṇo (syā. kaṃ. ka.)];
Kammunā brāhmaṇo [vasalo (syā. kaṃ. ka.)] hoti, kammunā hoti abrāhmaṇo [brāhmaṇo (syā. kaṃ. ka.)].

‘‘Kassako kammunā hoti, sippiko hoti kammunā;
Vāṇijo kammunā hoti, pessako hoti kammunā.

‘‘Coropi kammunā hoti, yodhājīvopi kammunā;
Yājako kammunā hoti, rājāpi hoti kammunā.

‘‘Evametaṃ yathābhūtaṃ, kammaṃ passanti paṇḍitā;
Paṭiccasamuppādadassā, kammavipākakovidā.

‘‘Kammunā vattati loko, kammunā vattati pajā;
Kammanibandhanā sattā, rathassāṇīva yāyato.

‘‘Tapena brahmacariyena, saṃyamena damena ca;
Etena brāhmaṇo hoti, etaṃ brāhmaṇamuttamaṃ.

‘‘Tīhi vijjāhi sampanno, santo khīṇapunabbhavo;
Evaṃ vāseṭṭha jānāhi, brahmā sakko vijānata’’nti.

461. Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocuṃ – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca. Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate’’ti.

Vāseṭṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Subhasuttaṃ

462. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṃ paṭivasati aññatarassa gahapatissa nivesane kenacideva karaṇīyena. Atha kho subho māṇavo todeyyaputto yassa gahapatissa nivesane paṭivasati taṃ gahapatiṃ etadavoca – ‘‘sutaṃ metaṃ, gahapati – ‘avivittā sāvatthī arahantehī’ti. Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāmā’’ti? ‘‘Ayaṃ, bhante, bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Taṃ, bhante, bhagavantaṃ payirupāsassū’’ti. Atha kho subho māṇavo todeyyaputto tassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca – ‘‘brāhmaṇā, bho gotama, evamāhaṃsu – ‘gahaṭṭho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusala’nti. Idha bhavaṃ gotamo kimāhā’’ti?

463. ‘‘Vibhajjavādo kho ahamettha, māṇava; nāhamettha ekaṃsavādo. Gihissa vāhaṃ, māṇava, pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi. Gihī vā hi, māṇava, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Gihissa vāhaṃ, māṇava, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi. Gihī vā hi, māṇava, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusala’’nti.

‘‘Brāhmaṇā, bho gotama, evamāhaṃsu – ‘mahaṭṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ gharāvāsakammaṭṭhānaṃ mahapphalaṃ hoti; appaṭṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ pabbajjā kammaṭṭhānaṃ appaphalaṃ hotī’ti. Idha bhavaṃ gotamo kimāhā’’ti.

‘‘Etthāpi kho ahaṃ, māṇava, vibhajjavādo; nāhamettha ekaṃsavādo. Atthi, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; atthi, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti? Kasi kho, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti? Kasiyeva kho, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Katamañca, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti? Vaṇijjā kho, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Katamañca māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti? Vaṇijjāyeva kho, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

464. ‘‘Seyyathāpi, māṇava, kasi kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi, māṇava, kasiyeva kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti. Seyyathāpi, māṇava, vaṇijjā kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti; evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti. Seyyathāpi, māṇava, vaṇijjāyeva kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti; evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hotī’’ti.

‘‘Brāhmaṇā, bho gotama, pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāyā’’ti. ‘‘Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāya – sace te agaru – sādhu te pañca dhamme imasmiṃ parisati bhāsassū’’ti. ‘‘Na kho me, bho gotama, garu yatthassu bhavanto vā nisinno bhavantarūpo vā’’ti [nisinnā bhavantarūpā vāti (sī. syā. kaṃ. pī.)]. ‘‘Tena hi, māṇava, bhāsassū’’ti. ‘‘Saccaṃ kho, bho gotama, brāhmaṇā paṭhamaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Tapaṃ kho, bho gotama, brāhmaṇā dutiyaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Brahmacariyaṃ kho, bho gotama, brāhmaṇā tatiyaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Ajjhenaṃ kho, bho gotama, brāhmaṇā catutthaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Cāgaṃ kho, bho gotama, brāhmaṇā pañcamaṃ dhammaṃ paññapenti puññassa kiriyāya, kusalassa ārādhanāya. Brāhmaṇā, bho gotama, ime pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāyāti. Idha bhavaṃ gotamo kimāhā’’ti?

465. ‘‘Kiṃ pana, māṇava, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha – ‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemī’’’ti? ‘‘No hidaṃ, bho gotama’’. ‘‘Kiṃ pana, māṇava, atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha – ‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemī’’’ti? ‘‘No hidaṃ, bho gotama’’. ‘‘Kiṃ pana, māṇava, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti,

seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi evamāhaṃsu – 'mayaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemā''ti? ''No hidaṃ, bho gotama''.

''Iti kira, māṇava, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha – 'ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemī'ti; natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha – 'ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemī'ti; yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti, seyyathidaṃ – aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu. Tepi na evamāhaṃsu – 'mayaṃ imesaṃ pañcannaṃ dhammānaṃ sayaṃ abhiññā sacchikatvā vipākaṃ pavedemā'ti.

''Seyyathāpi, māṇava, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati; evameva kho, māṇava, andhaveṇūpamaṃ maññe brāhmaṇānaṃ bhāsitaṃ sampajjati – purimopi na passati majjhimopi na passati pacchimopi na passatī''ti.

466. Evaṃ vutte, subho māṇavo todeyyaputto bhagavatā andhaveṇūpamena vuccamāno kupito anattamano bhagavantaṃyeva khuṃsento bhagavantaṃyeva vambhento bhagavantaṃyeva vadamāno – 'samaṇo gotamo pāpito bhavissatī'ti bhagavantaṃ etadavoca – ''brāhmaṇo, bho gotama, pokkharasāti opamañño subhagavaniko evamāha – 'evameva panidhekacce [panimeke (sabbattha)] samaṇabrāhmaṇā uttarimanussadhammā alamariyañāṇadassanavisesaṃ paṭijānanti. Tesamidaṃ bhāsitaṃ hassakaṃyeva sampajjati, nāmakaṃyeva sampajjati, rittakaṃyeva sampajjati, tucchakaṃyeva sampajjati. Kathañhi nāma manussabhūto uttarimanussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti – netaṃ ṭhānaṃ vijjatī''ti?

''Kiṃ pana, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko sabbesaṃyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānātī''ti? ''Sakāyapi hi, bho gotama, puṇṇikāya dāsiyā brāhmaṇo pokkharasāti opamañño subhagavaniko cetasā ceto paricca na pajānāti, kuto pana sabbesaṃyeva samaṇabrāhmaṇānaṃ cetasā ceto paricca pajānissatī''ti?

''Seyyathāpi, māṇava, jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tārakarūpāni, na passeyya candimasūriye. So evaṃ vadeyya – 'natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī; natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī; natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī; natthi lohitakāni rūpāni, natthi lohitakānaṃ rūpānaṃ dassāvī; natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī; natthi samavisamaṃ, natthi samavisamassa dassāvī; natthi tārakarūpāni, natthi tārakarūpānaṃ dassāvī; natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī. Ahametaṃ na jānāmi, ahametaṃ na passāmi; tasmā taṃ natthī'ti. Sammā nu kho so, māṇava, vadamāno vadeyyā''ti?

''No hidaṃ, bho gotama. Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī; atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī; atthi pītakāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī; atthi lohitakāni rūpāni, atthi lohitakānaṃ rūpānaṃ dassāvī; atthi mañjiṭṭhakāni rūpāni, atthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī; atthi samavisamaṃ, atthi samavisamassa dassāvī; atthi tārakarūpāni, atthi tārakarūpānaṃ dassāvī; atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī. 'Ahametaṃ na jānāmi, ahametaṃ na passāmi; tasmā taṃ natthī'ti; na hi so, bho gotama, sammā vadamāno vadeyyā''ti.

''Evameva kho, māṇava, brāhmaṇo pokkharasāti opamañño subhagavaniko andho acakkhuko. So vata uttarimanussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti –

netaṃ ṭhānaṃ vijjati''.

467. ''Taṃ kiṃ maññasi, māṇava, ye te kosalakā brāhmaṇamahāsālā, seyyathidaṃ – caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo jāṇussoṇi brāhmaṇo pitā ca [vā (sī. syā. kaṃ. pī.)] te todeyyo, katamā nesaṃ seyyo [seyyā (syā. kaṃ.)], yaṃ vā te sammuccā [sammusā (sī. pī.)] vācaṃ bhāseyyuṃ yaṃ vā asammuccā''ti? ''Sammuccā, bho gotama''.

''Katamā nesaṃ seyyo, yaṃ vā te mantā vācaṃ bhāseyyuṃ yaṃ vā amantā''ti? ''Mantā, bho gotama''.

''Katamā nesaṃ seyyo, yaṃ vā te paṭisaṅkhāya vācaṃ bhāseyyuṃ yaṃ vā appaṭisaṅkhāyā''ti? ''Paṭisaṅkhāya, bho gotama''.

''Katamā nesaṃ seyyo, yaṃ vā te atthasaṃhitaṃ vācaṃ bhāseyyuṃ yaṃ vā anatthasaṃhita''nti? ''Atthasaṃhitaṃ, bho gotama''.

''Taṃ kiṃ maññasi, māṇava, yadi evaṃ sante, brāhmaṇena pokkharasātinā opamaññena subhagavanikena sammuccā vācā bhāsitā asammuccā''ti [asammusā vāti (pī.) evamitarapañhattayepi vāsaddena saha dissati]? ''Asammuccā, bho gotama''.

''Mantā vācā bhāsitā amantā vā''ti? ''Amantā, bho gotama''.

''Paṭisaṅkhāya vācā bhāsitā appaṭisaṅkhāyā''ti? ''Appaṭisaṅkhāya, bho gotama''.

''Atthasaṃhitā vācā bhāsitā anatthasaṃhitā''ti? ''Anatthasaṃhitā, bho gotama''.

''Pañca kho ime, māṇava, nīvaraṇā. Katame pañca? Kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thīnamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ – ime kho, māṇava, pañca nīvaraṇā. Imehi kho māṇava, pañcahi nīvaraṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko āvuto nivuto ophuṭo [ovuto (sī.), ophuto (syā. kaṃ. pī.)] pariyonaddho. So vata uttarimanussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti – netaṃ ṭhānaṃ vijjati.

468. ''Pañca kho ime, māṇava, kāmaguṇā. Katame pañca? Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā, sotaviññeyyā saddā…pe… ghānaviññeyyā gandhā… jivhā viññeyyā rasā… kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṃhitā rajanīyā – ime kho, māṇava, pañca kāmaguṇā. Imehi kho, māṇava, pañcahi kāmaguṇehi brāhmaṇo pokkharasāti opamañño subhagavaniko gathito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjati. So vata uttarimanussadhammā alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā karissatīti – netaṃ ṭhānaṃ vijjati.

''Taṃ kiṃ maññasi, māṇava, yaṃ vā tiṇakaṭṭhupādānaṃ paṭicca aggiṃ jāleyya yaṃ vā nissaṭṭhatiṇakaṭṭhupādānaṃ aggiṃ jāleyya, katamo nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā''ti? ''Sace taṃ, bho gotama, ṭhānaṃ nissaṭṭhatiṇakaṭṭhupādānaṃ aggiṃ jāletuṃ, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro cā''ti. ''Aṭṭhānaṃ kho etaṃ, māṇava, anavakāso yaṃ nissaṭṭhatiṇakaṭṭhupādānaṃ aggiṃ jāleyya aññatra iddhimatā. Seyyathāpi, māṇava, tiṇakaṭṭhupādānaṃ paṭicca aggi jalati tathūpamāhaṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti pañca kāmaguṇe paṭicca. Seyyathāpi, māṇava, nissaṭṭhatiṇakaṭṭhupādāno [nissaṭṭhatiṇakaṭṭhupādānaṃ paṭicca (sī. pī. ka.)] aggi jalati tathūpamāhaṃ, māṇava, imaṃ pītiṃ vadāmi yāyaṃ pīti aññatreva kāmehi aññatra akusalehi dhammehi.

''Katamā ca, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi? Idha, māṇava, bhikkhu

vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja viharati. Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi. Puna caparaṃ, māṇava, bhikkhu vitakkavicārānaṃ vūpasamā…pe… dutiyaṃ jhānaṃ upasampajja viharati. Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

469. ''Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, katamettha [kamettha (ka. sī. syā. kaṃ. pī.)] brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanāyā''ti? ''Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, cāgamettha brāhmaṇā dhammaṃ mahapphalataraṃ paññapenti puññassa kiriyāya kusalassa ārādhanāyā''ti.

''Taṃ ki maññasi, māṇava, idha aññatarassa brāhmaṇassa mahāyañño paccupaṭṭhito assa. Atha dve brāhmaṇā āgaccheyyuṃ – 'itthannāmassa brāhmaṇassa mahāyaññaṃ anubhavissāmā'ti. Tatrekassa [tatthekassa (pī.)] brāhmaṇassa evamassa – 'aho vata! Ahameva labheyyaṃ bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍa'nti. Ṭhānaṃ kho panetaṃ, māṇava, vijjati yaṃ añño brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, na so brāhmaṇo labheyya bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ. 'Añño brāhmaṇo labhati bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍaṃ, nāhaṃ labhāmi bhattagge aggāsanaṃ aggodakaṃ aggapiṇḍa'nti – iti so kupito hoti anattamano. Imassa pana, māṇava, brāhmaṇā kiṃ vipākaṃ paññapentī''ti? ''Na khvettha, bho gotama, brāhmaṇā evaṃ dānaṃ denti – 'iminā paro kupito hotu anattamano'ti. Atha khvettha brāhmaṇā anukampājātikaṃyeva [anukampajātikaṃyeva (syā. kaṃ. ka.)] dānaṃ dentī''ti. ''Evaṃ sante, kho, māṇava, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti – yadidaṃ anukampājātika''nti. ''Evaṃ sante, bho gotama, brāhmaṇānaṃ idaṃ chaṭṭhaṃ puññakiriyavatthu hoti – yadidaṃ anukampājātika''nti.

''Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, ime tvaṃ pañca dhamme kattha bahulaṃ samanupassasi – gahaṭṭhesu vā pabbajitesu vā''ti? ''Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesu. Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ saccavādī hoti; pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ saccavādī hoti. Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho na satataṃ samitaṃ tapassī hoti… brahmacārī hoti… sajjhāyabahulo hoti… cāgabahulo hoti; pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho satataṃ samitaṃ tapassī hoti… brahmacārī hoti… sajjhāyabahulo hoti… cāgabahulo hoti. Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesū''ti.

''Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya cittassāhaṃ ete parikkhāre vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Idha, māṇava, bhikkhu saccavādī hoti. So 'saccavādīmhī'ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Yaṃ taṃ kusalūpasaṃhitaṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Idha, māṇava, bhikkhu tapassī hoti…pe… brahmacārī hoti…pe… sajjhāyabahulo hoti…pe… cāgabahulo hoti. So 'cāgabahulomhī'ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ pāmojjaṃ. Yaṃ taṃ kusalūpasaṃhitaṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya. Ye te māṇava, brāhmaṇā, pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, cittassāhaṃ ete parikkhāre vadāmi – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā''ti.

470. Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca – ''sutaṃ metaṃ, bho

gotama – ‘samaṇo gotamo brahmānaṃ sahabyatāya maggaṃ jānātī’’ti.

‘‘Taṃ kiṃ maññasi, māṇava, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo’’ti?

‘‘Evaṃ, bho, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo’’ti.

‘‘Taṃ, kiṃ maññasi māṇava, idhassa puriso naḷakāragāme jātavaddho [jātavaḍḍho (syā. kaṃ. ka.)]; tamenaṃ naḷakāragāmato tāvadeva avasaṭaṃ [apasakkaṃ (syā. kaṃ. ka.)] naḷakāragāmassa maggaṃ puccheyyuṃ; siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā’’ti?

‘‘No hidaṃ, bho gotama’’.

‘‘Taṃ kissa hetu’’?

‘‘Amu hi, bho gotama, puriso naḷakāragāme jātavaddho. Tassa sabbāneva naḷakāragāmassa maggāni suviditānī’’ti. ‘‘Siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vāti, na tveva tathāgatassa brahmalokaṃ vā brahmalokagāminiṃ vā paṭipadaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā. Brahmānañcāhaṃ, māṇava, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṃ; yathāpaṭipanno ca brahmalokaṃ upapanno tañca pajānāmī’’ti.

‘‘Sutaṃ metaṃ, bho gotama – ‘samaṇo gotamo brahmānaṃ sahabyatāya maggaṃ desetī’ti. Sādhu me bhavaṃ gotamo brahmānaṃ sahabyatāya maggaṃ desetū’’ti.

‘‘Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī’’ti. ‘‘Evaṃ bho’’ti kho subho māṇavo todeyyaputto bhagavato paccassosi. Bhagavā etadavoca –

471. ‘‘Katamo ca, māṇava, brahmānaṃ sahabyatāya maggo? Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya [evameva kho māṇava evaṃ bhāvitāya mettāya (sī. syā. kaṃ. pī. dī. ni. 1.556) tathāpi idha pāṭhoyeva upamāya saṃsandiyamāno paripuṇṇo viya dissati]; evameva kho, māṇava…pe… evaṃ bhāvitāya kho, māṇava, mettāya [evameva kho māṇava evaṃ bhāvitāya mettāya (sī. syā. kaṃ. pī. dī. ni. 1.556) tathāpi idha pāṭhoyeva upamāya saṃsandiyamāno paripuṇṇo viya dissati] cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho, māṇava, brahmānaṃ sahabyatāya maggo. ‘‘Puna caparaṃ, māṇava, bhikkhu karuṇāsahagatena cetasā…pe… muditāsahagatena cetasā…pe… upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya; evameva kho, māṇava…pe… evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati. Ayampi kho, māṇava, brahmānaṃ sahabyatāya maggo’’ti.

472. Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ

vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ. Handa, ca dāni mayaṃ, bho gotama, gacchāma; bahukiccā mayaṃ bahukaraṇīyā''ti. ''Yassadāni tvaṃ, māṇava, kālaṃ maññasī''ti. Atha kho subho māṇavo todeyyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhirathena [vaḷabhīrathena (sī.)] sāvatthiyā niyyāti divā divassa. Addasā kho jāṇussoṇi brāhmaṇo subhaṃ māṇavaṃ todeyyaputtaṃ dūratova āgacchantaṃ. Disvāna subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca – ''handa, kuto nu bhavaṃ bhāradvājo āgacchati divā divassā''ti? ''Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā''ti. ''Taṃ kiṃ maññasi, bhavaṃ bhāradvājo, samaṇassa gotamassa paññāveyyattiyaṃ paṇḍito maññeti''? ''Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyaṃ jānissāmi? Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyaṃ jāneyyā''ti. ''Uḷārāya khalu, bhavaṃ bhāradvājo, samaṇaṃ gotamaṃ pasaṃsāya pasaṃsatī''ti. ''Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasaṃsissāmi? Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ. Ye cime, bho, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya; cittassete samaṇo gotamo parikkhāre vadeti – yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā''ti.

Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā udānaṃ udānesi – ''lābhā rañño pasenadissa kosalassa, suladdhalābhā rañño pasenadissa kosalassa yassa vijite tathāgato viharati arahaṃ sammāsambuddho''ti.

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

10. Saṅgāravasuttaṃ

473. Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusaṅghena saddhiṃ. Tena kho pana samayena dhanañjānī [dhānañjānī (sī. pī.)] nāma brāhmaṇī cañcalikappe [maṇḍalakappe (sī.), paccalakappe (syā. kaṃ.), caṇḍalakappe (pī.)] paṭivasati abhippasannā buddhe ca dhamme ca saṅghe ca. Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattuṃ udānaṃ udānesi – ''namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassa. Namo tassa bhagavato arahato sammāsambuddhassā''ti.

Tena kho pana samayena saṅgāravo nāma māṇavo cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo. Assosi kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā evaṃ vācaṃ bhāsamānāya. Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca – ''avabhūtāva ayaṃ [avabhūtā cayaṃ (sī. syā. kaṃ. pī.)] dhanañjānī brāhmaṇī, parabhūtāva ayaṃ [parābhūtā cayaṃ (sī. syā. kaṃ. pī.)] dhanañjānī brāhmaṇī, vijjamānānaṃ (tevijjānaṃ) [( ) sī. syā. kaṃ. pī. potthakesu natthi] brāhmaṇānaṃ, atha ca pana tassa muṇḍakassa samaṇakassa vaṇṇaṃ bhāsissatī''ti [bhāsatīti (sī. syā. kaṃ. pī)]. ''Na hi pana tvaṃ, tāta bhadramukha, tassa bhagavato sīlapaññāṇaṃ jānāsi. Sace tvaṃ, tāta bhadramukha, tassa bhagavato sīlapaññāṇaṃ jāneyyāsi, na tvaṃ, tāta bhadramukha, taṃ bhagavantaṃ akkositabbaṃ paribhāsitabbaṃ maññeyyāsī''ti. ''Tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anuppatto hoti atha me āroceyyāsī''ti. ''Evaṃ, bhadramukhā''ti kho dhanañjānī brāhmaṇī saṅgāravassa māṇavassa paccassosi.

Atha kho bhagavā kosalesu anupubbena cārikaṃ caramāno yena cañcalikappaṃ tadavasari. Tatra sudaṃ bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane. Assosi kho dhanañjānī brāhmaṇī – ''bhagavā kira cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ

ambavane''ti. Atha kho dhanañjānī brāhmaṇī yena saṅgāravo māṇavo tenupasaṅkami; upasaṅkamitvā saṅgāravaṃ māṇavaṃ etadavoca – ''ayaṃ, tāta bhadramukha, so bhagavā cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane. Yassadāni, tāta bhadramukha, kālaṃ maññasī''ti.

474. ''Evaṃ, bho''ti kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅgāravo māṇavo bhagavantaṃ etadavoca – ''santi kho, bho gotama, eke samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti. Tatra, bho gotama, ye te samaṇabrāhmaṇā diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesaṃ bhavaṃ gotamo katamo''ti? ''Diṭṭhadhammābhiññāvosānapāramippattānaṃ, ādibrahmacariyaṃ paṭijānantānampi kho ahaṃ, bhāradvāja, vemattaṃ vadāmi. Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā. Te anussavena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi brāhmaṇā tevijjā. Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ saddhāmattakena diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti; seyyathāpi takkī vīmaṃsī. Santi, bhāradvāja, eke samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti. Tatra, bhāradvāja, ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi. Tadamināpetaṃ, bhāradvāja, pariyāyena veditabbaṃ, yathā ye te samaṇabrāhmaṇā pubbe ananussutesu dhammesu sāmaṃyeva dhammaṃ abhiññāya diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ paṭijānanti, tesāhamasmi.

475. ''Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi – 'sambādho gharāvāso rajāpatho, abbhokāso pabbajjā. Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ. Yaṃnūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. So kho ahaṃ, bhāradvāja, aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajiṃ. So evaṃ pabbajito samāno kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – 'icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritu'nti. Evaṃ vutte, bhāradvāja, āḷāro kālāmo maṃ etadavoca – 'viharatāyasmā. Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena 'ñāṇavādañca vadāmi, theravādañca jānāmi, passāmī'ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

''Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – 'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti? Evaṃ vutte, bhāradvāja, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi. Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho āḷārasseva kālāmassa atthi saddhā, mayhaṃpatthi saddhā; na kho āḷārasseva kālāmassa atthi vīriyaṃ…pe… sati… samādhi… paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa sacchikiriyāya padaheyya'nti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ. Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ – 'ettāvatā no, āvuso kālāma,

imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī'ti? 'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemī'ti. 'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī'ti. 'Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā'ti. Iti kho, bhāradvāja, āḷāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhāradvāja, etadahosi – 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti. So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

476. ''So kho ahaṃ, bhāradvāja, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – 'icchāmahaṃ, āvuso [passa ma. ni. 1.278 pāsarāsisutte], imasmiṃ dhammavinaye brahmacariyaṃ caritu'nti. Evaṃ vutte, bhāradvāja, udako rāmaputto maṃ etadavoca – 'viharatāyasmā. Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayaṃ abhiññā sacchikatvā upasampajja vihareyyā'ti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ. So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena 'ñāṇavādañca vadāmi, theravādañca jānāmi, passāmī'ti ca paṭijānāmi, ahañceva aññe ca. Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī'ti. Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – 'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti? Evaṃ vutte, bhāradvāja, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi. Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho rāmasseva ahosi saddhā, mayhaṃpatthi saddhā; na kho rāmasseva ahosi vīriyaṃ…pe… sati… samādhi… paññā, mayhaṃpatthi paññā. Yaṃnūnāhaṃ yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi tassa dhammassa sacchikiriyāya padaheyya'nti. So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

''Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā udakaṃ rāmaputtaṃ etadavocaṃ – 'ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī'ti? 'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī'ti. 'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmī'ti. 'Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti. Iti kho, bhāradvāja, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ, bhāradvāja, etadahosi – 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti. So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

477. ''So kho ahaṃ, bhāradvāja, kiṃkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruveḷā senānigamo tadavasariṃ. Tatthaddasaṃ

ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ, bhāradvāja, etadahosi – 'ramaṇīyo vata, bho, bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti. So kho ahaṃ, bhāradvāja, tattheva nisīdiṃ – 'alamidaṃ padhānāyā'ti. Apissu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

''Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggiṃ abhinibbattessāmi, tejo pātukarissāmī'ti. Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā''ti? ''No hidaṃ, bho gotama. Taṃ kissa hetu? Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udake nikkhittaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā''ti. ''Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No capi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

478. ''Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, bhāradvāja, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggiṃ abhinibbattessāmi, tejo pātukarissāmī'ti. Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo pātukareyyā''ti? ''No hidaṃ, bho gotama. Taṃ kissa hetu? Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ; yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā''ti. ''Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

479. ''Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ. Atha puriso āgaccheyya uttarāraṇiṃ ādāya – 'aggiṃ abhinibbattessāmi, tejo pātukarissāmī'ti. Taṃ kiṃ maññasi, bhāradvāja, api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā''ti? ''Evaṃ bho gotama. Taṃ kissa hetu? Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhitta''nti. ''Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

480. ''Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīḷeyyaṃ abhisantāpeyya'nti. So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīḷemi

abhisantāpemi. Tassa mayhaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Seyyathāpi, bhāradvāja, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīḷeyya abhisantāpeyya, evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

481. ‘‘Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti, evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya, evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Seyyathāpi, bhāradvāja, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

‘‘Tassa mayhaṃ, bhāradvāja, etadahosi – ‘yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya’nti. So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ ḍāho hoti. Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ, evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ ḍāho hoti. Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti

appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato. Apissu maṃ, bhāradvāja, devatā disvā evamāhaṃsu – 'kālaṅkato samaṇo gotamo'ti. Ekaccā devatā evamāhaṃsu – 'na kālaṅkato samaṇo gotamo, api ca kālaṅkarotī'ti. Ekaccā devatā evamāhaṃsu – 'na kālaṅkato samaṇo gotamo, nāpi kālaṅkaroti; arahaṃ samaṇo gotamo, vihārotveva so arahato evarūpo hotī'ti.

''Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya'nti. Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocuṃ – 'mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji. Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma. Tāya tvaṃ yāpessasī'ti. Tassa mayhaṃ, bhāradvāja, etadahosi – 'ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ, tāya cāhaṃ yāpeyyaṃ. Taṃ mamassa musā'ti. So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, 'hala'nti vadāmi.

''Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsa'nti. So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresiṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ. Tassa mayhaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti. Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā, evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya; seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya; seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya; seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya; seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya; seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, 'udaracchaviṃ parimasissāmī'ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, 'piṭṭhikaṇṭakaṃ parimasissāmī'ti udaracchaviṃyeva pariggaṇhāmi; yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, 'vaccaṃ vā muttaṃ vā karissāmī'ti tattheva avakujjo papatāmi tāyevappāhāratāya. So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, bhāradvāja, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya. Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu – 'kāḷo samaṇo gotamo'ti. Ekacce manussā evamāhaṃsu – 'na kāḷo samaṇo gotamo, sāmo samaṇo gotamo'ti. Ekacce manussā evamāhaṃsu – 'na kāḷo samaṇo gotamo napi sāmo, maṅguracchavi samaṇo gotamo'ti; yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

482. ''Tassa mayhaṃ, bhāradvāja, etadahosi – 'ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo; yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo; yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo. Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañāṇadassanavisesaṃ. Siyā nu kho añño maggo bodhāyā'ti? Tassa mayhaṃ bhāradvāja, etadahosi – 'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharitā. Siyā nu kho eso maggo bodhāyā'ti? Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahosi – 'eseva maggo bodhāyā'ti. Tassa mayhaṃ, bhāradvāja, etadahosi – 'kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī'ti? Tassa mayhaṃ, bhāradvāja, etadahosi – 'na kho ahaṃ tassa sukhassa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī'ti.

483. ‘‘Tassa mayhaṃ, bhāradvāja, etadahosi – ‘na kho taṃ sukaraṃ sukhaṃ adhigantuṃ evaṃ adhimattakasimānaṃ pattakāyena. Yaṃnūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsa’nti. So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ. Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti – ‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī’ti. Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresiṃ odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja pakkamiṃsu – ‘bāhulliko samaṇo gotamo padhānavibbhanto āvatto bāhullāyā’ti.

‘‘So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi…pe… paṭhamaṃ jhānaṃ upasampajja vihāsiṃ. Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ… tatiyaṃ jhānaṃ… catutthaṃ jhānaṃ upasampajja vihāsiṃ.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ. So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo…pe… iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me, bhāradvāja, rattiyā paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

484. ‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesiṃ. So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi…pe… ayaṃ kho me, bhāradvāja, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

‘‘So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesiṃ. So ‘idaṃ dukkha’nti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ; ‘ime āsavā’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsiṃ, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha. Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsiṃ. Ayaṃ kho me, bhāradvāja, rattiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato’’ti.

485. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca – ‘‘aṭṭhitavataṃ [aṭṭhita vata (sī. syā. kaṃ. pī.)] bhoto gotamassa padhānaṃ ahosi, sappurisavataṃ [sappurisa vata (sī. syā. kaṃ. pī.)] bhoto gotamassa padhānaṃ ahosi; yathā taṃ arahato sammāsambuddhassa. Kiṃ nu kho, bho gotama, atthi devā’’ti [adhidevāti (ka.) evaṃ sabbesu ‘atthi devā’tipadesu]? ‘‘Ṭhānaso metaṃ [kho panetaṃ (syā. kaṃ. ka.)], bhāradvāja, viditaṃ yadidaṃ – adhidevā’’ti [atthi devāti (sī. syā. kaṃ. pī.), atidevāti (?) evaṃ sabbesu ‘adhidevā’tipadesu]. ‘‘Kiṃ nu kho, bho gotama, ‘atthi devā’ti puṭṭho samāno ‘ṭhānaso metaṃ, bhāradvāja, viditaṃ yadidaṃ adhidevā’ti vadesi. Nanu, bho gotama, evaṃ sante tucchā musā hotī’’ti? ‘‘‘Atthi devā’ti, bhāradvāja, puṭṭho samāno ‘atthi devā’ti yo vadeyya, ‘ṭhānaso me viditā’ti [ṭhānaso viditā me viditāti (sī. syā. kaṃ. pī.), ṭhānaso me viditā atidevāti (?)] yo vadeyya; atha khvettha viññunā purisena ekaṃsena niṭṭhaṃ gantabbaṃ [gantuṃ (ka.), gantuṃ vā (syā. kaṃ.)] yadidaṃ – ‘atthi devā’’’ti. ‘‘Kissa pana me bhavaṃ gotamo ādikeneva na byākāsī’’ti [gotamo ādikeneva byākāsīti (ka.), gotamo atthi devāti na byākāsīti (?)]? ‘‘Uccena sammataṃ kho etaṃ, bhāradvāja, lokasmiṃ yadidaṃ – ‘atthi

devā’’’ti.

486. Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca – ‘‘abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – cakkhumanto rūpāni dakkhantīti – evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata’’nti.

Saṅgāravasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamo.

Tassuddānaṃ –

Brahmāyu selassalāyano, ghoṭamukho ca brāhmaṇo;
Caṅkī esu dhanañjāni, vāseṭṭho subhagāravoti.

Idaṃ vaggānamuddānaṃ –

Vaggo gahapati bhikkhu, paribbājakanāmako;
Rājavaggo brāhmaṇoti, pañca majjhimaāgame.

Majjhimapaṇṇāsakaṃ samattaṃ.